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BOSTOCK, Richard

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THE

difference betwene the aun-
cient Phisicke, first taught by the good
ly forefathers, consisting in vnitie peace and
concord: and the latter Phisicke proceed-
ing from Idolaters, Ethnickes, and
Heathen: as Gallen, and such o-
ther consisting in dualitie,
discorde, and con-
trarietie.

Ludovici.

And wherein the naturall Philosophie of A-
ristotle doth differ from the trueth of
Gods worde, and is iniurious to
Christianitie and sounde
doctrine.


*Natura naturam continet & superat, & sua na-
tura solum latatur & emendatur, & eius pro-
pinqunitatis res commisceri & coniungi facit.*

By R. B. Esquire.

Imprinted at London
for Robert VValley

1585.

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The Contents of this Booke.

Ca. 1. **W**Hat the auncient Phisick
is. And what the Phisicke
of the Ethnickes or Hea-
then is. And that there is no trueth
that is not deriued from Christ the
trueth it self.

Ca. 2. The originall causes of all diseases
in the greate worlde, and in the little
worlde, which is man.

Ca. 3. Of the vniuersall Medicine. And
how the darke speeches of the writers
therof, did deceiue couetous mē, wher-
by the right vse of this Phisick was not
vnderstood, but by abuse it grewe to be
despised.

Ca. 4. Of the Medicine Ternarii or parti-
cularis.

Ca. 5. How diseases ought to be cured by
peace, & not by discord in mans body.

Ca. 6. Of the Medicin *Binarij* or *Vulgaris*.
How iniurious it is to the body.

Ca. 7. One cause why the Authōr did
write this Treatise.

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Ca. 8. Cer-

The Contents of this Booke.

- Ca. 8. Certaine differences, betweene the auncient Phisicke and the Phisicke of the Heathens.
- Ca. 9. The causes why this Arte is euill spoken of, and findeth few fauourers.
- Ca. 10. The first Authors of the auncient Phisicke, and of the succession and progression therof, to *Hermes Trismegistus*, and howe he left writings thereof yet extant.
- Ca. 11. What was the Phisicke of *Apollo*, *Æsculapius*, *Machaon*, and *Podalirius*, and of the knowledge of *Thales Milesius*.
- Ca. 12. Of *Pythagoras* and his knowledge in this Art, and that he taught in Italy. And of his scholers and folowers. And of the medicine of *Empedocles*. And of the 70. Bookes that *Esdras* was commaunded to keepe.
- Ca. 13. That the Phisick which *Hypocrates* left in writing, was not descended from *Æsculapius*.
- Ca. 14. That *Democritus Abderites* a *Thracian* did write of this art, whose Bookes are yet extant: & of his teachers, scholers and folowers: and of some of their workes yet extant.
- Ca. 15. That

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- Ca. 15. That in *Plato* his time, the Priests of *Egipt*, were very skilfull in this art. And that *Plato* did finde that fault with the Phisitions of *Greece*, in his time, as the Chemicall Phisitions doe now with the Ethnicke Phisitions, and their followers. And how *Aristotle* and *Plato* do differ in the naturall causes of Effects.
- Ca. 16. Of diuers Poetical Fables shadowing & hyding the secretes of this Art.
- Ca. 17. Of certaine Phisitions that vsed Chemicall medicines. And of the three sects of Phisitions, that were betweene the time of *Hypocrates* and *Gallen*. And that the Chemicall Phisitions, ought rather to bee called *Rationales*, then the *Galenists*. And that *Galen* following *Hypocrates* 600. yeres, did comment vpon him against his meaning and wordes. And how *Hypocrates* agreeth with the Chemicall Phisitions.
- Ca. 18. Of the continuance of this Art in *Egipt*, vntill the tyme of *Dyoclesian* the Emperour: And a notable monument thereof in *Italy*. And the spreading of this Art into other Countries. And of diuers writers of this Art betweene *Galens* tyme and *Paracelsus*.
- *** Ca. 19. That

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Ca. 19. That *Theophrastus Paracelsus* was not the inuenter of this art, but the restorer thereof to his puritie: And that hee hath giuen more light thereunto, then any other before him. And the testimonies of great cures that he did by this Art. And of diuers writers & learned Phisitions, which since his tyme haue written of this Art.

Ca. 20. The true meaning of *Paracelsus* in dedicating his Booke, intituled *Philosophia magna* to the *Athenians*: where-with *Erastus* one of his aduersaries is so greeued.

Ca. 21. How *materia prima* and *mysteriam magnam*, was the beginning of all things, according to *Paracelsus* his meaning: And how all things created were at one time in the increate.

Ca. 22. Of the separation of visible and materiall bodies.

Ca. 23. Certaine notes and cautions giuen, for the better vnderstanding of this Chemicall Phisicke.

Ca. 24. Of the coelestiall medicine of *Paracelsus*: and matters toucking his person and ignoraunce.

Ca. 25. The Conclusion of the Author.

The

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to almightie God.



GOD the father al-
mighty, the true light
O Christ, the light of
the light, the wise-
dome, misterie, and
vertue of GOD. O
holy Ghost that knit-
test all thynges toge-
ther in one, which sustainest, and quicknest all
thynges by this deuine power, & giuest strength
to liue and to moue, and also to continue, and to
be preserued and nourished. O the holy Trini-
tie, three persons and one God, which of no-
thing, that is hauing no matter, preexisting, or
goeing before, hast created al the world, that is,
all thynges that are, to set forth thy glorie, wise-
dome, power, & goodnesse. I besech thee teach,
ayd, & assist thy seruants against the heathnish
and false Philosophie of Aristotle, which tea-
cheth that the world had no beginning, neither
shall haue endyng. And that of nothyng, no-
thyng can be made, whereby it maketh the
**** world

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World either to be God, or els to be equall with thee O God: which is a very absurde thyng. And also thereby it must folowe, that the soule of man is mortall, because Philosophie will not admit any moe thynges to be infinite then one. And contrarie to that false Philosophie, thou O God, by thy worde and commaundement, hast giuen a peculiar power to euery thyng, not onely of generation, and propagation, and bringing forth, but also their peculiar force and vertue: And last of all, thou (O God) madest man thy most noble creature, as it were consulting and deliberating with thy selfe: and induest him with life, and a reasonable soule, according vnto thine owne Image, for man by creation of all other creatures of the worlde, ought to come nereſt to the nature of God, and carrie the forme of hym in the light of his minde, and the vprightnesse of his will: which was so in him at his first creation. And though chiefly and principally, thou (O God) createdſt the world for this one sake, principally to shewe forth thy glorie, power, wisdom, goodnesse, and mercy: yet also thou createdſt the same secondly for mans sake, that the earth myght be a dwelling, prepared for the Church, and thy cōgregation: And so man for thee (O God) was created: & although (O God) all creaturs that
beside

to almightie God.

beside thou madest were very good also at their first creation : and the vertues , and powers which thou gauest vnto them, were whole undefiled and perfect, and all the world was then in perfect beautie and order, without discorde, and without venom, poison, or hurtfull thinges, or at least they were not hurtyng , yet alas, O most iust God, by the fal, transgression, & sinne of our first parent Adam, the earth was accursed, and impure seedes added and ioyned to the pure , which daiely worke the destruction and ende of thy creatures, as we see in corne, trees, windes, dewes &c. So that nowe euery creature in euery parte, doth giue vs warning of thy malediction and curse laied vppon them for sinne. And for mans transgression all things were made mortall, that is to saie, were by God appointed vnto miserie and destruction: so that now the world is become a creature subiect vnto vanitie : And therefore it sigheth and groineth, looking for the restoryng of the sinnes of God: yet (O mercifull God) some rēnants of thy first blessing bee left in them , though they bee weakened in their naturall powers, and disorder, and disagreement bee sown in them , and thou hast they be deformed with hurtfull seedes of impurities, which thy diuine power hath sown in them.

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those Orbes are distributed to bee equall and like substance: but he alloweth that mynde or essence which is the elder: that is, God to bee onely so much the more excellent then the rest, by how much the orbe assigned to him, is more excellent then the other Orbes. That Philosophie also teacheth, that it is an absurde thing and against reason, to say that any thing eternall had any beginning: therefore because those Orbes be eternal they had no beginning. Likewise, it teacheth that God medleth not under the Moone, and that he is not the maker nor the creatour of any thing, but onely the mouer of the heauen: and it maketh God to be the finall cause onely of motions, and not of the nature of ech seueral thing: neither doth his Philosophie teach any agent cause of those thinges which it affirmeth to be eternall. And by this doctrine it must needes follow, that because the world is eternall without beginning & ending, and incorruptible, therefore it needeth not thy prouidence, either that it should be, or continue, nor that it needeth thy helpe. And because it hath no other efficient cause of any other but of it selfe, therefore it needeth none other to prouide for his being or well being. It also teacheth that thou O GOD medlest not under the Moone, but that thou rulest under the Moone onely

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only with a common influence and usuall course
of second causes, though some doe untruely goe
about to excuse this doctrine: in saying, that it
accompteth Nature to be God, or at least Gods
Vicar or deputie: Which neither needest any
such, nor yet hast any deputie. O most mightie
God, creator of all thinges, strengthen thy peo-
ple against these and all such doctrines, tending
to the derogation of thine honour, goodnesse,
mercie and wisdom: and by reason it appea-
reth that no body of it selfe is immortall, be-
cause each body consisteth of his partes, there-
fore it may be dissolued: but the soule of man is
immortall, and the body is made immortall at
the last resurrection, by reason of the presence
of the soule: But Aristotle maketh no mention
of the immortalitie of the soule, neither doth he
attribute any felicitie to it after the death of
man: Whereby Alexander Aptrodisienses
concludeth, that he denyeth the immortalitie
of the soule: Also reason teacheth, that many
diuers and contrary thinges can not bee ioyned
together by themselves, without the helpe of an
other, and be not brought to one certaine forme,
unlesse they bee united together by the helpe of
some other. The worlde therefore, consisting of
so many diuers and contrary partes: in which,
golde, heate, drinesse, and moysture, are ioyned
together.

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together, and other thinges of contrary natures
and vertues, doe agree together in one forme.
And the Orbes and celestiall bodies of contra-
ry motions from the East to the West, and from
the West to the East, and in retrogradation
and direction, and stationarij, their motions in
the Epicycle, in the Aust. & oposito angis,
doe make no discorde, but keepe a regular or-
der in all these contrarieties. Therefore, we must
bee compelled to confesse, that there was and is
one that hath coupled, united, and ioyned to-
gether such and so diuers contrary things: other-
wise such diuers and contrary things and mo-
tions, by their owne swing, course and mouing,
would bee dissolved one from an other, unlesse
they were preserved by some others. Can there
be a table painted with diuers colours and pic-
tures, or pots of diuers sorts and fashions, with-
out a workmaster? Can any thing that lacketh
a gouernour or ruler, be moued by it selfe conti-
nually in a regular or certaine order? There-
fore, by reason it appeareth that the worlde is
gouerned and ruled (O God) by thy diuine pro-
vidence: And thou (O God) that rulest all the
vniuersall worlde, doest also gouerne, rule, and
provide for each parte thereof: for he doth no-
thing well, that neglecteth the least parte of
that thing.

. Like-

to almightie God.

Likewise, O almightie God, that heathnish Philosopher doth teach, that homo & Sol generāt hominē, whereby (O good God) it must needes followe, that man and the Sunne must be eternall and infinite. Though heate nourisheth and cherisheth our bodies, yet for all that it is not the cause of generation and begotting, but thy worde, O mercifull God, so commaunding, that the blood of this or that man shalbe made male or female. Reason can not comprehend this worde, therefore it must needes childishly trifle off the causes of such things. So the Phisitions following the Philosophers, doe referre the cause of generation (O God) to a cōvenient mixture of qualities, which doe worke in the matter ordeyned before, what colour soener reason doth beare herein: yet for all that, they doe not attaine to the first cause thereof. For, the holy Ghost (O God) doth leade vs into a higher cause then to nature, then to qualities, and their temperature, when it setteth before vs thy worde, O omnipotent God, in which all things are created and conserued. Also, O most high God, this heathnish Philosophie doth not admit any Metaphisicall principle in naturall thinges, in which ascending by the doubtfull care of naturall thinges, being remoued from diuine, mans minde is turned from them. And
surely

to almightie God.

surely such naturall Philosophie is the next way to make men forget thee, O God, and to become Atheists : for it teacheth men to cleane and sticke fast vnto the nature of thinges, not ascending nor considering the Creator : And so it tyeth thee (O God) to the seconde causes, and doth not attribute to thee any actions, but according to that nature of thinges : Whereby it doth bewitch men in such sorte, and make their mindes so mad, that they neither do aske neither looke for any good thing at thy hande : for the euent and successe of each thing must of necessitie bee answerable to the naturall cause. And by that doctrine thou (O God) doest followe the nature of thinges created : whereas contrariwise all thinges created must followe thee : so that it placeth the effected cause in the steede of efficient, and the instrumentall cause for the agent. And further it teacheth, that matter and forme is the first principle of naturall thinges : Which doctrine draweth thy people (O God) from true honoring of thee, for the creation and providence of thy creatures. It is not enough to confesse that thou didst create all thinges, if it bee sayd also that thou hast forsaken those thinges as soone as thou hast created them : as the Carpenter leaueth the house when he hath once made it : for so should the worlde
soone

to almightie God.

none perish and come to ruine: but thou, O most mercifull God, doest direct all thinges that bee or shalbe by thy vnderstanding and knowledge to meete and conuenient endes, such as pleaseth thee to thy honour and glory. For, in thee wee liue, moue, and haue our being: and all thinges be of thee, and in thee, and by thee. For, we can not moue our tongue, which is the lytist part of our body, without thy prouidence: Man may prepare the heart, but thou (O God) rulest the tongue: neither doth a Sparrowe light vpon the ground, without thy good Will O almightie father: And all the heires of our head be numbred, thou cariest all things by the word of thy power: thou art the Lorde of all flesh: thou art the Lord of all spirites: thou workest all things according to the decree of thy will. Therefore, O God, graunt we may cast our care vpon thee, that thou may nourish vs: take thou care ouer vs: touch the apple of our eye: be thou our shield and brasen Wall: Bee thou our helper and wee care not what man may doe to vs. Giue vs a newe heart and a newe spirite: as thou hast giuen vs thy Commaundements, so make vs to walke in them. By these and such like testimonies of thy most sacred and holy worde, O good God, we learne thy diuine prouidence ouer man and all other thy creatures, and that thou doest

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not leaue nor forsake them when thou haddest made them, but doest of thy most tender goodnesse governe not only man, but also whatsoever thou hast created: whose infinite power worketh euery thing in euery thing. And thy seruants doe acknowledge (O God) that a peculiar force and vertue was giuen to euery thing at the beginning by thy worde, voyce, and commaundemēt: which yet are in continuall force: but yet the same bee but onely seconde and instrumentall causes, not working of themselves, not principally, but depend vpon thy power and commaundement, without which thou workest the same effects when thou pleasest: which thou art wont to do by meanes of the second causes. And all things which are in this world, and which are scene, doe not onely take their beginning from thee to bee things, but also to haue such power and vertue, and to be such maner of things as they are. Therefore is the worlde a looking glasse, in which thy wisdom is perceived: If wee ascende into heauen, thou art there: If we descende into hell, thou art present. And though those vertues and powers haue in them great strength and efficacie, and thou (O God) doest often tymes worke by them, as thou doest by thine Angels thy ministers which doe thy will: yet are they all but the second causes
and

to almightie God.

and instruments of thy diuine providence, and can doe nothing vnlesse thou bee present to gouerne the things, and helpe and bring forth the effect: For thou (O God) doest not so giue force to thinges, nor doest so send thy Angels thy ministers, that thou art absent thy selfe: for thou reachest and touchest from end to end mightely, and disposest all thinges sweetely and profitable to thy glory. Therefore art thou (O most mightie God) the first and efficient cause of all things. For, thou (O God almightie father) art the resting and quiet fountaine of al things that be, perfect of thy selfe, needing none other: Thou art the first action, and workest inwardly: thou art the true light. Thou art not onely all in each senerall thing, but all in all, spiritu-ally in power and essence: so thou art euery where: thou art the being, first, chiefe, and principall liuing and parent of life: hauing quiet motion in thy self, and mouing thy self inwardly, being not moued by motion. Thou art the being and beginning of all other things: Thou art silence, thou art quietnesse, or resting, abiding in thy selfe: that is, secret mouing, or secret action. Wherefore, thou art sayd (as it were) to sit in the Center of all thinges that bee, from whence with an vniuersall eye: that is, with the light of thy substance, by the which each

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thing

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thing hath his being, life, and knowledge: thou doest beholde them: thy will is the still worde. Thou (O Father) art the beginning of being of all substances, which from thee that is the being it selfe, doest giue (being power of life and substance) to all things according to the power and capacitie of the receiuer. All things dwell in thee, potencially: thou art the parent of all things in power. Thou art omnipotent: thou art all in all in those things: whereof thou art the originall and cause in vertue and power. Thou fillest heauen and earth, and thy spirite hath filled the whole world yet it is in secrete: that is, in power. For, there must bee a certaine might or power, wherewith all things are quickened into liuely Spirits, as it were from a liuely fountaine, that they may line of that: and because they do line, they obtaine their being. For there must be an Actor before there be action, the Agent bringeth forth action. Therefore, thou (O Father) which art the principall and first lining, dost bring forth life.

Thou (O God the Sonne) by Whom all things were made, and without Whom nothing is made, art the flood or riuer running from the Father the fountaine: thou art the light of the worlde: for by reason of thee all worldly things line: Thou art the Image of the Father, the
worde,

to almightie God.

word, the wisdome of the father, and the vertue and power of operation and working. Thou (O God the Sonne) art the apparent and manifest motion or moving, moued by motion, the actiue motion or action, and actiue worde: for the manifesting of the power is action: which action hauing all thinges that bee in power liuing and knowledge according to motion, doth bring forth and make manifest all thinges: not by locall motion, neither by transferring into place, but by a better and diuine motion, such as belongeth to the Spirite: which by his owne motion doth giue life, and bringeth forth vnderstanding consistiing in it selfe, and not cut from the first power in the operation. Thou (O Christ) art life hauing life in thy self, appearing outwardly in quickning: And because thou art life, therefore thou art motion quickning al that is quickened: for life is cause of motion. And because thou art manifest motion, comming from secreete and inwarde motion, and life taking life from liuing, and the principall life and beginning: therefore life is begotten of liuing or principall life, and thou art the Sonne of the father, and by thee all thinges are made. Thou art life in al things, seing thou art euery where: all fulnesse doth inhabite in thee corporally: that is, in operation substantially. And because

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the very life had no beginning, being alwaies of it selfe, to it selfe, of the father: therefore it neuer ceaseth, and it is alwaies infinite: and there is no life which in so much that it is life, doth not pertaine to the riuier of life: it giueth life & breath to all things, and in all things, from supercelestiall things to celestiall and to heauenly bodics, to ayrell, waterie, and earthly things, and to all things that the earth doth bring forth, and to all other things: therefore, enery matter whereof the worlde consisteth is indewed with life, and Christ is in the life, by whose power all things doe come forth and proceede into generation, and consist according to their matters and substancies, to the which thou giuest such propertie and vertue as they haue. Thou art the vniuersal word remayning impassible and not turning: yet life is before the soule: for the life of the soule is of the power of lining: Thou art the seede of all things that be in operation and made manifest: for nothing can come nor proceede from the Elements of parents nor of any seede, if thou (O Christ) worke not: if thou withdrawe thy working power from things, they perish immediatly. Thou (O GOD the holy Ghost) art the springing knowlege and understanding, flowing and proceeding from the Father and the Sonne.

Thou

to almightie God.

Thou art the spirituall voyce of the manifest voyce or Sonne, as the Sonne is the voyce of the voyce in silence, therefore thou art of the Sonne and of the Father: yet but one voyce, one word: that is, one actiue power agreeing together before it maketh any thing to bee. Thou art the Spirit of God, the power of Christ: and the Spirit of God is God: therefore, all three of one substance: All things be in thee, as all things be by the Sonne, and of the Father. Thou (O God the holy Ghost) art (as it were) the ministerie of God, and doest deuide the graces and ministeries in the operation of life: so that by thee the first seedes of things are nourished and sustayned, and now also be continually moued: and first bring forth rootes and blades: after stalkes, eares, flowers, blossomes, seedes, and fruite, of each thing in his degree, according to thy distribution and diuision of the giftes. As the Father is the cause of the operation, and the Sonne the manifest operation: so all three are one action and substance. Thou couplest and knitest the Father and the Sonne in one, and art coupled with them: and all other things thou ingrest in vnicie and band of peace. And because in God to knowe, is as much to say, as to vnderstande, and to knowe that one liueth, and to knowe himselfe is to liue: therefore, to

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knowe

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knowe or vnderstande, and to liue, is all one:
And because they be one, and because to bee,
is all one with life and vnderstanding: (for
true being can not bee without life and vnder-
standing: neither can life and vnderstanding
be without such being) therefore they be three,
yet one substance and one God. So the soule of
man, in that it is a soule hath his being, giuing
life and vnderstanding, & is there in one. And
as God the Father is a Spirite substantially,
and the Sonne is a Spirite and motion moued,
and working openly: so thou the holy Ghost art
the secreete spirite and motion: Thou implanteest
and giuest strength to liue and to moue, and al-
so sustayneest all things that they may exist and
liue, and also continue and be preserued. And
because thou art God, thou art a Spirite: and
because thou art that Spirite thou doest quic-
ken: for it is the Spirite that quickeneth: and
because thou quicknest, thou hast power of life:
(for the Spirite is life) therefore thou liuest and
art life, and substantially quicknest or giuest
life to all thinges, or makeest life in all thinges.
But this Spirite and life which is in thee (O
God) is not that which is in man, beastes, An-
gels, or other thinges created: but all thinges of
the worlde created whatsoener they bee, and of
what sorte soener they bee, doe receiue life and
liue

to almightie God.

line of that life, according to their kinde of being, and as that life doth breathe power and give power of lively vertue and strength to the, as the thinges be made able to receiue it. For, there must be Agens before there be Actio: so in all thinges there is proper being, life and understanding or feeling, according to their severall capacities, which they doe receive of being life and understanding: which three be all one: that is, of the Father, Sonne, and holy Ghost, three persons & one God: in every one of which three, all these three, v^z. being life and understanding are, by which all thinges are made. For, though certaine thinges be attributed unto the severall persons, to bee proper to each of them in diuine thinges: yet it is to bee understood, to be the inseperable and agreeing operation of the three or Trinitie together: for there is but one beginning, and one cause of all thinges that be: and parte of diuine thinges alwaies is the same that is the whole.

By these (O mercifull God) it may appcare how iniurious (and contrary to thine honour and glory, in creating of the worlde, and to thy providence over the creatures that thou hast made) is the heathnish Philosophy of Aristotle, which admitteth nothing, that cannot be demonstrated: And also how falsely that Philosophie

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lofophie maketh prouation to bee the third beginning of all naturall thinges : and that it assigneth no Author nor propagator vnto the essences or natures which it saith to be eternall: and that, that Philosophie will not allowe any cause of their being besides their motion : and that some thinges that bee done are done without cause: as deliberation, &c. From these and such other blinde and iniurious doctrine taught in that Philosophie (good and mercifull God) deliver thy people and seruants . And (O most mercifull God) because the heathnish Physicke of Galen, doth depende vppon that heathnish Philosophie of Aristotle, (for where the Philosopher endeth, there beginneth the Physition) therefore is that Physicke as false and iniurious to thine honor and glory, as is the Philosophie. For, that heathnish Physicke (O God) doth not acknowledge the creation of man, whereby it doth not rightly knowe why he is Microcosmus, or little worlde : which is the cause why they neither knowe his diseases rightly, neither prouide medicine for him aptly, nor prepare it fitly, neither minister it accordingly . This heathnish Philosophie and Physicke, doth attribute thy workes (O God) to heate, colde, and such causes, which it calleth falsely naturall: So it teacheth, that natural heate doth change
meat

to almightie God.

meate receined into mans stomacke into blood,
flesh, bones, braines, sinewes, vaines, and artires:
And that the like meate receined of a dogge,
horse, beast, or birde, &c. by heate of that beast
or fowle, is turned into his flesh, blood, bones,
&c. Much unlike unto that which is in
man: which operation and transmutation, in
trueth commeth of thee, (O God) and not of a-
ny nature of heate: and wherby in seeking for
like cure in such defects, their Physicke must
needes erre, in not seeking helpe at thy handes,
nor praying to thee, nor giue thanks to thee:
No more doth that heathnish Philosophie and
Physicke acknowledge, that all seedes did re-
ceiue by thy diuine worde the power of multi-
plying, of transplantation, the essence and pro-
perties: of which, all Philosophie, Physicke, and
Alchimie doth consist: Therefore they must
needes erre, both in the cause & effects of thin-
ges in the great worlde and in the little world.

Likewise, because the heathnish Philosophie
doth not knowe out of thy worde, that thou (O
God) hast made all thinges in weight, number,
and measure, therefore that Physicke doth not
knowe the cause nor cure of those diseases that
bee either originally or inflicted into the inuisi-
ble partie of man Anima or Limbus, nor to
helpe them: which error Plato reprobued in the
Greece

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Greeke Physitiōs long ago which Plato taught, that Anima curat corpus. And because the heathnish Philosophie doth attribute the cause of things to dead qualities, of heate, cold, &c. and not to the lively vertues and powers in things, therefore that heathnish Physicke seeketh by like dead qualities, to cure lively and mechanall spirites: And because they understand not, that diseases doe proceede of the mechanall spirites and tinctures of impure seedes ioyned to the pure by thy curse, O iust God, therefore they seeke not their medicines in the pure seedes. And because (O mercifull God) the heathnish Physicke and the heathnish Philosophie doth not acknowledge, that it is thy power and vertue that bringeth forth all things that growe, and that thy working power doth preserve and maintaine all things: and that it is thy curing vertue that helpeth and cureth all diseases, griefes and infirmities, by such meanes as it pleaseth thee, or without meanes: therefore they cleave fast to their false imagined naturall causes and meanes of helpe, forgetting thee: whereby many of them become Atheists. And because the heathnish Physick of Galen, doth not knowe how thou (O God) hast ordeyned all things in unitie peace and concord, therefore it seeketh the cure in dualitie

to almightie God.

tie and contrarietie . To bee short, because (O most merciful God) the heathnish Physick doth not knowe that the purest, best, and medicinalle parte of each thing is in his Center, therefore it neither doth seeke, neither haue his fauorers learned, nor doe knowe, how to finde that pure parte, nor to seperate the pure from the impure: they cannot digest, nor make ripe that is rawe: they cannot change sower into sweete: they cannot mitigate the lothsomnesse of heates, tastes, smells, coagulations, &c. neither make any medicine volatile: For which cause, therefore doe they not knowe the power of the mechanall spirites, by meanes of their subtiltie, finesse, pearcing, and moneablenesse: neither do they knowe the finesse and pearcing, by meanes of separation of thinges mixt with them: neither the separation by meanes of digestion and circulation: Wherefore, they doe not knowe how the mechanall spirites of diseases doe differ among themselues, and one from an other in power, pearcing, moneablenesse, finesse, grosnesse, in easie or vneasie resolution and alteration, and such like tokens: whereby they are ignoraunt of the true causes of the pangs, sits, and passions of diseases: and how and in what maner, bodies and partes of bodies doe differ one from an other, and among themselues. For, seedes do differ

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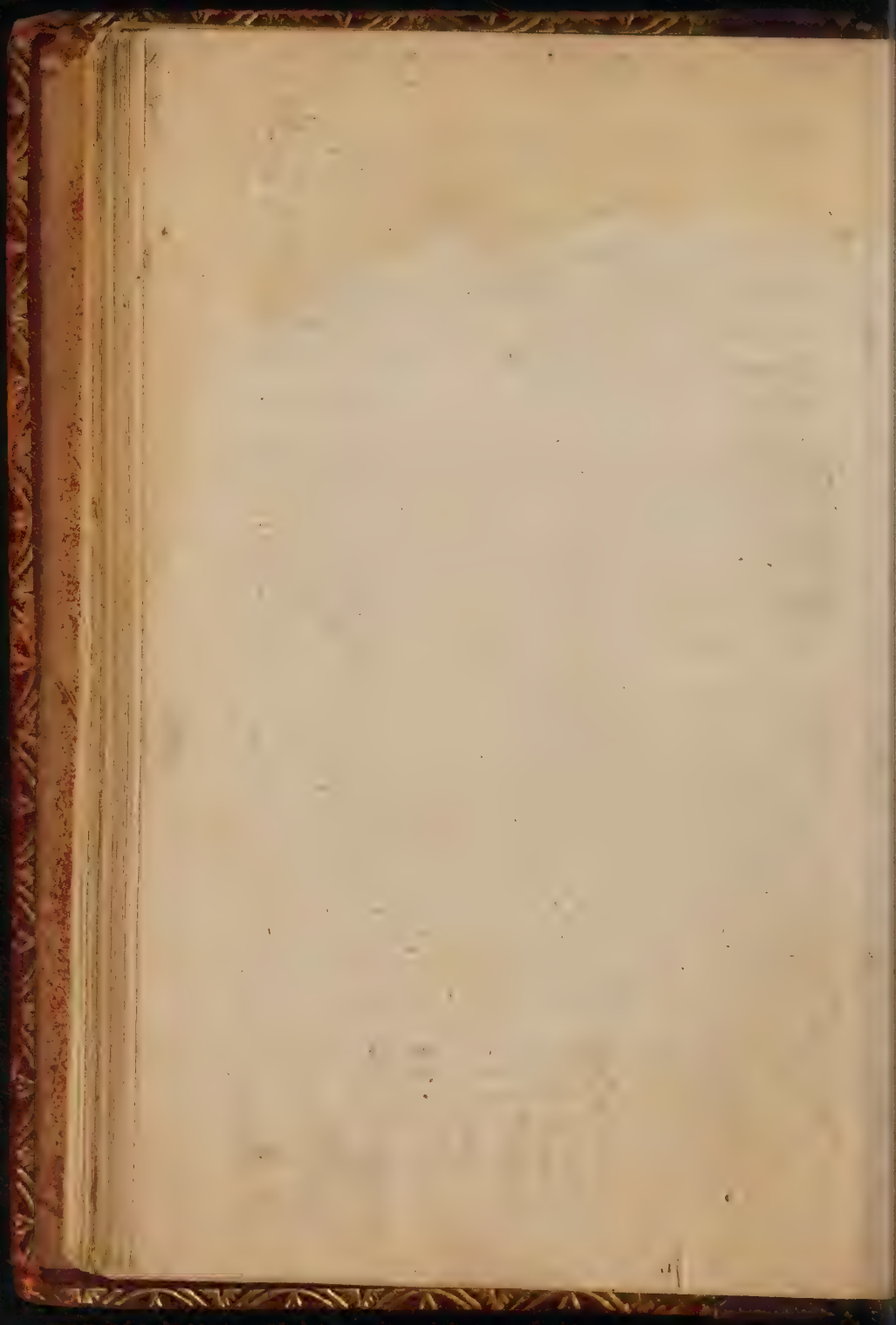
fer in partes of the body: and as the seedes doe differ, so the bodies and partes of the bodies doe differ one from another, and their natures and properties: of which difference of the seedes cometh the difference of the mechanickall spirites conteyned in them, in which the giftes and offices of the seedes doe flourish. Likewise, might they know of the fits, panges, and passions of diseases, the difference of the seedes, and of the fruites of the seedes being knowne, the seedes or rootes of diseases are knowne: even as the Peare tree is by the Peare: because the fruites, v^z. the panges, fits, passions, and maner of the diseases, are brought forth like to the rootes. Neither haue they any skill to reiect the Bynary, and to bring the Ternary, to the simplicitie of unitie, whereby the medicines may bee purged from their carcasses and impediments: and the spirit Anima, be brought out of darknesse into light: by meanes whereof, the corrupt body of man may bee so purged, and purified, that the troubled minde and oppressed memorie may bee quickned and releued, by thy gift (O God) and be made more able to vse the talent by thee giuen at the beginning, and the more strongly to resist the wicked deceiuer, and be better disposed to honest life and conuersation, pleasing to thee O God.

Because

to almightie God.

*Because (O most mercifull God) I doe finde
these faultes and such like in the heathnish
Philosophie and heathnish Phisicke, I do know
that by the fauorers and followers of that Phi-
losophie and Phisicke, I shalbe mocked, laughed
at, had in derision, and my sayinges and words
shalbe wrested, racked, writhed, dismembered,
pulled from their partes, and turned from their
right sence and meaning. And the more vn-
skilfull the aduersaries be in the true Philoso-
phie and Phisick, and withall wilfull, the more
busie (O God) wil they be to replye with taunts,
quippes, scoffes, and gibes: but such deserue no
place nor time of answer. Wherefore, O most
wise God, author of all wisdom, I pray thee
instruct thy people and seruants in the true
Philosophie and Phisick: and open the eyes and
mollifie the hearts of the followers of the hea-
then, that they may see and followe the
same for thine honor & glory. And
from lying lippes and de-
ceiptfull tongue, deli-
uer me O God.*

FINIS. R.B.





Chapter first.

What the auncient Phisicke is. And what the phisicke of the Ethnikes or heathen is. And that there is no trueth that is not deriued from Christ the trueth it selfe.



THE true and auncient phisicke which consisteth in the searching out of the secretes of Nature, whose study & vse both flowe out of the Fountaines of Nature, and is collected out of the Mathematicall and supernaturall precepts, the exercise whereof is Mechanicall, and to be accomplished with labor, is part of Cabala, and is called by auncient name, Ars sacra, or magna, & sacra sciētia, or Chymia, or Chemeia, or Alchimia, & mystica, & by some of late, Spagirica ars. Which sheweth forth the compositions of all maner bodies, and their dissolutions, their natures & properties by labour by the fire, following Nature diligently. So that Philosophie naturall and supernaturall, the Mathematicals Chymia and Medicina be so combined toge-

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ther, that one of them can not be without the other. I doe meane the true and right vse of Chymia, and not the abuse thereof, which promisseth golden mountaines vnder the vaine title of Philosophie and Wisdome, the wisdom whereof is consumed and wasted in smoke, by force of the fire. This auncient and true phisicke consisteth of Medicines of two sorts. The first is Vniuersalis or vnarii. The second is ternarii or particularis. These two are founded vpon the Center of vnitie, concord and agreement, their scope and end is to bring the sicke person to vnitie in himselfe, they doe agree with the rule of Gods worde, they depend vpon the fountaine of trueth. The Ethnikes or heathen haue of their own waynes deuised a third kinde of phisicke or Medicine which is binarii or vulgaris. This is most grosse and worst, and is that phisicke which is most commonly vsed, and most stoutly maintained and defended. This phisicke is founded vpon a contrary Center to the ether, therefore a false Center. For it consisteth in buglitie, discord and contrarietie. It maketh warre and not peace in mans bodie. It is not founded vpon the rule of Gods worde, but vpon the authoritie of men reprobate of God, & such as were Idolaters and ignorant of the trueth,

and later Phisicke.

trueth, consisting onely in God (whome they knewe not) and in his Christ the trueth it self, whome Galene the prince of that phisicke, in his workes hath blasphemed of set purpose and by expresse wordes. And therefore he and the rest his folowers, were sedused with the spirit of contradiction and error. Yet their folowers thinke wee doe them great wrong in saying, such haue not sayde nor written the trueth. As though Artes and Sciences may be possessed and exercised by mans braynes and inuencions without God that made them. This may well be called blasphemie. Herein Plato may be sufficiēt witnesse against them, saying that no man can rightly vnderstande and haue knowledge of things belonging to man, if he be ignorant in things parteyning to God: and doe not first know things diuine. For seeing Christ is the way by the which we ought to begin, proceede, goe onward and to the ende in all our actions, artes and Sciences, we ought to walke in this way, as well to attaine knowledge, health and life in this world, as life in the world to come. The heathen Phisitions not walking in this way, must needes erre and stray, not receiuing the key of wisdome, which is science of G O D him selfe, who giueth wisdome to the wise.

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And

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And seeing that all things which the Father hath, be his sonnes Christes : and seeing wisdom and science be the riches of God, and all wisdom is of him, and the power of God is wisdom and science, and the working power of G D D is Christ, and Christ is the trueth, therefore hee that swarueeth from Christ neither hath the treasures and riches of the wisdom and science of God, neither is lead into the trueth by the trueth it selfe, therefore hath not trueth. And seeing Christ is life it selfe, which is the power of life to himselfe and to all others, by whome all things are made and moue, and by whome life is in all things, frō things celestiaall to things in the heauens, ayer, water and earth, and to all matter in the world which hath life, and he is in the life, and is the power of the seede of all things, which become and proccede to be manifested and come to action, of whom euery body brought forth by touching, and coniunction doth grow and increase, and by whome all thinges are one, not as a heape of Corne or graine is one body, onely by lying together, but because all partes doe hang together, and be as it were one chaine. For God, Christ, the holy Ghost, the soule, Angels and all corporall things is as it were this chaine, and the Father is the
princi-

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principall life and cause of life, and al things in the world haue being and life of Christ, the life it selfe which giueth them to all things, and is in the life, and all in all. Who also is the light of the light, that is of God which sitteth in the Center of all things that be, from whence with his vniuersall eye, that is with the light of his substance, whereby he is their being, and life, doeth behold all things. For from the Center all things are seene at once, and alike. Therefore all perswading speeches and sayre and plausible arguments, hauing great shewe and colour of reason, being deriued out of mans byaines, or corrupted or mingled with the leuen of mans inuictions, swaruing from Christ or not resting in him, or leauing nothing or very litle to him, in whose power and gouernement all things are: from whome health and life is deriued, in whom all the treasures of wisdom and knowledge are hidde, must needes be not onely confuse and vayne, but also erronious, foolish, deceitfull, false and counterfeit, though they beare neuer so gay titles of Philosophie, wisdom or phisicke. Such is the Philosophie whereof S. Paule giueth vs warning, Col. 3. saying, beware lest there be any man that spoyles you through the tradition of men, according to the

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rudiments of the world, and not after Christ: for in him dwelleth al the fulnesse of the Godhed bodily. Such Philosophie and phisicke hang not together in the chaine aforesaid, nor yet bee illuminated from the right Center, nor seene from the same, but be founded vpon diuers Centers, whereby their Circles doe cut one another, or touch ech other, therefore they doe not consist in vnion, but are contrary to eche other. Such Center is the Center of dualitie, contrarietie and discord. The originall thereof is worthely called Binari, the author of diuersitie and contrarietie, which alwayes maketh sedition and discord, as vnitie is the band of concord. For concord is the vnion of diuers appetites of those things that doe desire, whereby they be of one minde. Therefore euery thing in the worlde doth so long indure and abide as long as it is one: but it dieth and is dissolued as soone as it selfeth and leaueth to be one. Unquietnesse beginneth in things, where Meum & tuum, is become to be knowen in them: whereof cometh griepe, which is a sense or feeling that can not abide deuision or corruption. Whereby it appeareth how desirous Anima (which is medium inter corpus & spiritum) is of vnitie in his body, which bendeth it selfe and

-Triueth

and later Phisicke.

striveth against that passion or griefe of his body, by the which it greiveth him, that his unitie and integritie should be weakened.



Chapter second.

The originall causes of all diseases in the greate worlde, and in the little worlde, which is man.



GD almightie the creator of al things, did see the angels which he had created fall from unitie, and he made all the world to the image and similitude of unitie wherein it did consist. Also by his bountifull goodnesse and providence he created Microcosmum or little worlde, v^z. man, his ternarium and last creature, and substituted him in the place of his other creatures which were cast out of heauen. From this one did God deriue ail mankind. And hee did not create the woman which should bee coupled to man, as he made him but out of him, that al mankind should spring out of one, to the commendation of unitie and concord. The worlde did persist in this vnion, and did obserue the nature of unitie, vntill that wretched creature Binarius, B. iiii. which

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which fell from vnitie, and made a dualitie & contrarietie, enuying the state of man, that persisted in vnitie, by captious sophisticall reason did perswade him to eate of the Apple forbidden, whereby he brake vnitie, and fell headlong into disobedience, dualitie and contrarietie. Then was he spoyled of perfection, and of the health of his soule and body, and purchaseth to himself all the filthinesse of vice, infirmitie and sicknesse. Also the Seedes of all things of the world, which by vertue of the word of God at the beginning, had receaued power of generatiō and multiplication, were perfect and sound without corruption, and did persist in vnitie, vntill such time as by the said counsel of Binarius, man fell into disobedience and brake vnitie. Whereupon by the curse of God impure Seedes were mingled with the perfect seedes, and did cleaue fast to them, and doe couer them as a garment: and death was ioyned to life. So imperfection and impuritie, is ioyned to puritie, and death to life, sicknesse to health, not onely in man, but also in all liuing creatures, Hearbes, Plants, Mynerals: and in the fruites of the Firmament and ayer. By this meanes the Mynerals haue their rust and canker, which worke their destruction and ende. The vegetables,

and later Phisicke,

tables, as hearbes, trees and plantes, haue their corruptions of diuers sorts, ioynd with their pure balme & seedes, which in their time work their putrifaction, withering & cōsumption, according to the Science and propertie of their impure seedes, besides the alteration which they receiue by the nature of the soyle wherein they growe, as may be tasted, felt and perceiued, by wheate sown in some ground, which will manifestly taste of Garlicke, and be much like in propertie. And some groundes will make transplantation of one seede into an other, as from Wheate to Drake or Darnell or such like. The beastes also, Cattell and such liuing creatures, because they liue and be nourished with the vegetables and mincrall resolutions, haue like impurities as they haue, according to the nature of the soyle whereupon they feede, & of the water which they drinke. As appeareth by the Meadowes neere the Riuer Potheus in y^e Ile of Candie, neere the Cittie Cortina, wherein groweth such grasse and hearbes, that the Cattell which be fedde therewith will haue no apparēt Spleene. Some countreys & soyle do infect the Liuer, others the Lungs, other places, other parts of the Cattell which be there fed, as experience teacheth. Which partes of the
Cattel

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Cattell our forefathers did diligently beue and search before they layde the foundation of their houses, townes or Cities, and that they did oftentimes, because they would knowe whether those parts were infected with sickness, with their foode and by the often sight of them, they iudged whether the Cattell fed there were wholesome for their victuall and foode or no. And because man receiveth his nourishment out of all the rest, therefore hee hath infinite sortes and kinds of diseases, and therefore no other Creature hath so many meanes to bring it to sickness, nor to his death. But the foode and nourishments for mans body, though they haue in them mingled, venemous, sickly or medicinable properties, yet for all that, by reason of that mixture with their good seedes, as long as vaine and concord is kept betweene them, they be tempered, seperated, resolved and expelled out of mans body. But if man doe take them out of measure, or if the first stomake, or the Stomake of any part of the body be faultie in attraction, separation, resolution, digestion, distribution or expulsion, the seedes of diseases do then take roote in mans body. And that euery thing hath his impure seede ioyned with his pure, and death to his life, though it be neuer
so

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so holosome or pleasant to mans nature, is manifested and made plaine to the eye, touch and taste of them that haue skill to seperate the pure from the impure, by his auncient Whisicke or Chymia. They finde in Hony & Sugar, as venemous impuritie as in Arsnicke, and in Roses, Violets, Balme, Betony, gold, Silver, &c. there be impurities. They also finde by this arte, as there is nothing so good, but it hath in it also some impure thing and unhollom, which they separate from the pure, so also there is nothing so unhollome, perillous nor venemous, but it hath in it also some good thing and pure which hath vertue and power to cure and helpe those diseases and hurtes which be caused and procured by them and by others also. As out of Quicksiluer is drawn medicine which can helpe diseases by him caused, and by other meanes also. They finde in Arsenicke excellent medicine for diuers griefes. So Lead hath in it remedie for those diseases which bee caused and breed in the Miners of Leade. Out of Tartar also is drawn excellent medicines for those diseases which come of the Tartar of Wine, and so forth of others. Therefore all diseases do proceede of their impure Seedes, which are indowed with science and knowledge of generation

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ration and transplantation of impure fruits, v3. of sicknesse and diseases, according and agreeable to their gift and science: Which do appeare and proceede into action by separation, breach of vnitie, peace, concord and agreement, whereby they are inabled to sirue for the superiortie to nature & pure seedes in mans body. Seeing therefore y first original of diseases in man did proceede fro the breach of vnitie, therefore it must needes be that all health must consist only in vnitie. And in and by this vnitie health is to be sought, and not in contrarietie, as the Ethnikes doe.



Chapter third.

Of the vniuersall Medicine, And how the darke speaches of the writers thereof, did deceaue couetous men, wherby the right vse of this Phisicke was not vnderstoode, but by abuse it grew to bee despised.

TH E first of the Medicines aforesayde of the auncient Phisicke which is the vniuersall Medicine, is such, as by that onely, all and all maner diseases of what sort and kinde soeuer they

and later Phhificke.

they be, are cured. It is so perfect, temperat,
pure and incorruptible, that it is able to cor-
rect, amende and consume all corruptions in
mans body, euen as fire doth consume the im-
pure part, and separateth it from the pure. It
increaseth the vitall spirites, and defendeth
and preserueth the body from corruption, be-
cause it is separated from all corruptible sub-
stance, from all qualities of heate, colde, &c.
It is not moyst, could, drie nor hotte, but it is
Æthereall, separated from the inferiour Ele-
ments: and it is of an incorruptible nature in
respect of the bodie from whence it is taken.
And because it is agreeable with our Anima
(the Medium aforesayd) it nourisheth, forti-
fieth and strengtheneth it, whereby it is made
able to digest, consume and expell, all the cor-
ruption and impedimentes of mans body,
wherewith it is ouerwhelmed and let, that it
was not able to exercise, perfoyme and accom-
plish his office, duetie and actions. If this na-
turall liuely fire in man like to the Æthereal
fire, were not continually nourished, it would
consume it selfe and also that is ingendered
of it. Therefore when nature in the stomacke
hath separated the pure from the impure, of
meates which we eate, and of our drinke, hee
doth expell the impure partes by their proper
passages,

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passages, but it retaineth and keepeth the fine and pure bodies, that be the carriers of the heavenly vertues, for nourishments of two sorts, the one is of all the members of the body, the which nourishment also is separated into the nourishment of the three substanties, whereon we consist. That is of our Salt, Sulphur and Mercury. The other which is the liquor of the heavenly Luna, is the nourishment of our naturall fire or Anima. But if this be oppressed, stopped, or let of his operation or working by the corruption of our bodies, then is it to be nourished, holpen & fortified with this Philosophical and Æthereal medicine, in which is no grossenesse, impuritie, nor any thing superfluous. And our Anima lively and naturall fire doth take and receive to it this Æthereall medicine, vertue, and heavenly power like to it selfe, Whereby it is holpen, strengthened and made able to bee deliuered from his impediments and lettes, and to consume and expell superfluities of the bodie, whereby the body is compelled to agree and to bee changed into the like nature, voyde and clean from corruption and superfluitie. Because nature delighteth to bee ioined with her like, with peace rather then with warre, with unitie and concord, rather then with discord. And
all

and later Phisicke.

All naturall bodies desire in their kindes
to be perfected: which naturall desire is the
cause of all perfection. This Medicine Vna-
ry, among the Philosophers and Chymicall
Physicians, is called by diuers and many
names, and couered vnder diuers parables &
marke kinde of speeches, which brought the
right vse of this Arte into obliuion, and decei-
ued worldly men, and brought many from
rich estate to extreme beggerie. For whereas
the Philosophers were louers of wisdom and
not of the world, nor of worldly riches, but de-
sired to haue ternam atque quaternam bea-
titudinem, vz. mentem sanam in corpore
sano. Therefore they vsed this vniuersall me-
dicine, wherewith they digest and expell the
corruptions out of their naturall bodyes,
wherby the body was so prepared, that there-
in was made a perfect vniion betweene Cor-
pus, Anima & Spiritus, and transitus ab
extremo perfecto per medium ad imper-
fectum. Whereby the body was made sub-
iect to the soule, whereof seperatio mentis a
corpore might ensue. This surely they ac-
counted purest Golde and chiefest riches, as
appeareth aswell by other Philosophers, as
by them that write of this arte. But they that
did write of this Medicine, did it so couertly,
that

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that men thought that those Philosophers promised in their writings mountaynes of Golde, and such a Stone or fixed matter that could conuert and turne al other base metals into materiall Gold, wherein (I thinke) they were greatly deceiued. For though some say that they doe finde by experience, howe to take out of an ounce of Gold, a small quantity, wherewith they will turne an Ounce of Quicksilver or Leade into perfect Golde, yet they get nothing thereby, for by this meanes they make no more Gold, then that weight of Gold was, from whence they tooke their medicine, because the medicin had no more goldish nature, then serued onely for an ounce, therefore could giue no more to others, but may slightly colour more metall, but then it is no Golde. The probable and likely reasons of concocting, digesting, purging and separating of the rawe and impure mettals, and so to make them pure by arte, as nature in the earth doth make perfect Golde and silver, by conuocing and purging of Sulphur and Mercury, because arte is the follower of Nature, hath deceaued and vndon many men. But if there may be such transmutation made into gold, as men imagine and hope for, yet I would aduise no man, to study this Arte to
that

and later Phisicke,

that end, nor yet to assay or practise that way,
least he doe repent to late, as others haue don
before. For in my opinion, the Philosophers
Gold is such a temperate medicine as I haue
declared, which in deede is Astrum seperated
from his impediments and grosse substance,
and brought to such puritie that it worketh in
mans body, euen as the vertue and power of
the Starres worke in any matter prepared
therefore, by nature. For this cause the Phi-
losophers called the Hynerall diseases and
infirmities of mans body, by the name of im-
perfect metalls, as of Leade or Saturne, of
Coper or Venus, of Iron or Mars, &c. like
as the Astrologians doe, aswell by reason of
their place in mans body, as for their nature
and properties. For there be double Excre-
ments in mans body, the one proceeding of his
Balme which is his Gold, the other procee-
ding of nourishment. The excrements com-
ming of his Gold be called Hynerall excre-
ments, of the likenesse of the drosse which is
about the Gold, before it be fyned with Anti-
mony. These Miners are as it were Starres
or Seedes, therefore they make influencies &
blomings, which are the fruites of Starres
and Seedes. Therefore they call health and
sicknesse in man, Minerals, that is the fruites

C. i.

of

of man. Such diseases in mans Gold are called Mynerall diseases, which be purged onely with Mynerall Medicines. For Mynerall excrements are onely purged with Mynerall medicines, which consist in the vniuersall medicine and in the tinctures of Gold, Mercury & Antimony, which purge mans Balme, and remooueth it from all filth, which being purged, all other filth will easely be voyded. But if these myneral excrements be not purged, then they hinder the operation and working of mans Gold or Balme, into the three Principia, of mans body aforesayd. Whereof followeth their corruption, and of the corruption of the Sales in man, followe Boyles, Ulcers, Impostumes & griefes not outwardly discerned, most paynefull, &c. So that whē any man y had any of these infirmities, was brought to perfect temper by this vniuersall medicine, then they said, that those imperfect metals were turned into Golde. And by this meanes, was this great treasure of medicine hidden, so that very fewe Philosophers and professors of Philosophie did vnderstand it, though the Philosophers themselves in their writings exhorted al men that did reade their bookes, that they should not credit the bare letters of their writings, but should rather
make

and later Phincke.

make an allegorical exposition thereof. This seeking of materiall golde by this Arte, did bring it out of the right vse of phisick, and did (as I said) bring many rich folke to extreme beggery, whereby they grewe to sophistication of mettalles, and so when they had wasted their owne substance they proceeded to exercise deceite, lying and deuises to bring others into like state & case vnto them selues, which moued princes in their countreyes to make Lawes agaynst Multipliers as they were termed.

The auncient Chymicall Philosophers and Phisitions, did vse such darke speeches and parables in their writings, because Secretes are to be reueyled onely to the Godly, and vnto the children of doctrine and knowledge, and vnto the wise, therefore they did write vnto such, that the secrets might be hidden from the vngodly, foolish, slouthfull and vnthankfull hypocrites, whereby the wise and diligent with trauayle and labour might attaine to the vnderstanding thereof, as one of them sayde, it is not meete to prouide for a man, a Pigion, and to rost it for him and also to put it vnto his mouth, or chawe it for him. The auncient Egyptians did vse no letters in holy and secret matters, but pictures,

C.ii.

tures, figures and charectes grauen of things and beastes, least the Secrets and mysteries should be prophaned among the bulgare people. Such was the maner of the wise men of the oldest age, to deliuer the profound and deep inquisition and search of wisdom, by allegories of secret Letters, and by Mysteries. Therefore all the wyrtings of the auncient Philosophers and Poets are full of Riddles, darke speeches and parables, to auoyde the contempt of the common people. Such were the often teaching of our saviour Christ. So in the Primatiue Church, those that were Catechymeni and Energymeni, and those that had penance enioyned them, might heare the Psalmes and the reading of the holy Scriptures, but they might not be present at the ministracion of the Sacraments, nor at the holy workes which were done afterward, but they onely were present which were thought worthy.

¶ An example by an excellent particular
Chymicall Medicin, vnder the title, to
 conuert q into o

Take the greene dragon and bath hym
 in warme liquor, so long vntill all his
 blood be come out of his vaynes, take
 out

and later Phisicke.

out the purer part of this blood according to arte, and distill it, then cohobate the same three time, take this liquor and distill it with the Liver of Mars, and keepe it for a precious thing. For it will turne the Calces of Luna, into perfect Sol, that is to say, it will turne silver into Gold.

But the true meaning hereof is, that this medicin will conuert and turne those partes of mans body affected, which be subiect or attributed to the moone into perfect health.



Chapter 4.

Of the Medicine Ternarij or perticularis.



Ut because this vniuersall medicin and knowledge thereof is graunted of y^e almighty God but vnto very fewe, and is rather to be wished and praised for, then to be looked for, therfore the particular medicin called Ternarii, as is aforesayd, is diligently to be laboured for and searched out, which often times performeth and worketh the effect of the vniuersall medicin, even in greivous diseases, in consuming the impure seedes of

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diseases, and in confirming and fortifying the power of our inwarde and naturall Balme. This medicin of Ternarii consisteth in þ three substāties, which are to be found in euery body, that is to say in Sal, Sulphur and Mercuri. For as eche body is compounded of these three, so they be causes of all diseases and not humors. In these three consisteth all mans health and sicknesse, as long as they doe agree together, the body is in health, but as soone as they disagree, and vnitie is broken betweene them, and if any of them be exalted or breake vnitie the body is sicke. Therefore there be three generall kinds of diseases, and eche of them haue their especiall sortes of infirmities, as there be sundry sortes of Sal, Sulphur and Mercuri of diuers and sundry natures. There be likewise three kinds of medicine required, and eche kinde of sondry nature to preserue or restore mans body to health. So that if any of these three be exalted to much and passe their meane, or breake vnitie, he must be amended and reduced to perfect state by his owne kinde, and not by a contrary kind, by way of trasmutation. If the disease be mixed or compounde of any of these (for there is no disease almost but is mixed by some meanes, yet it hath one of these three

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three that is chiefe) then must such disease bee halpe with one or two of these taken out of some other fit body or substance, per propriū ad suū innatū, because nature coueteth his like nature, and desireth much to be coupled ioyned and chaunged into his like. This naturall desire is cause of all perfection. As long therefore as the three substanties aforesayd, doe abide in vnitie peace and concord in mā's body, and in their owne proper degrees, without pride doing their office, their body continueth in health. But because nothing is perpetual nor continueth in estate long, among creatures consisting of fleshe, therefore by reason of the diuersitie of the giftes, vertue and power which be in them, and by reason of the impure seedes ioyned with our nourishment, they abide not long in their office, they abide not long in their degrees, they exalt themselves, they breake vnitie peace and concord, the bad is seperated from the obedience and mixture of the good: which breach of vnitie and seperation both shew those sicknesses and diseases in mā's body, which before by reason of the vnitie concord and obedient mixture could not breake forth appeare nor be made manifest. The which thinges as they come to passe in man, that is Mycrocos-

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mus, so doe they likewise in the great world. Which therefore is called Mycrocosmus or the little world, because after God had made all thinges in the great world of nothing, he made man in whom spiritually be conteyned all those thinges that is the properties of all those thinges which bee really in the greates worlde, as the auncient Philosophers haue taught by these and like wordes, homo naturaliter habet naturam omnium tinctorum. Therefore that this Mycrocosmus may bee inwardly knowne to the Philisition, he had neede to haue lumen naturæ, that is the knowledge of thinges in the great world, how all of them doe grow increase be chaunged and dye, whereby he may by the insight of his minde vnderstand the inward and hidden nature of man. Wherefore he that would perfectly knowe what inward thinges be in man, he had need to compare the vertues and properties of the naturall thinges in the great worlde with the inward thinges of man. As you may perceiue by wine (for this purpose) which as long as his spirite doth abide in him mingled with the tarte vineger in vnitie and peace, the wine is sounde pleasaunt and perfect, but as soone as the spirite of the wine is seperated from the mixture of the sharpe vineger,

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neger, then the vineger doth appeare is manifested and may bee tasted. Likewise when the vineger is seperated from the tartar, the doth the tartar appeare. So is it in all thinges when they growe to corruption putrifaction and dissolution, then the good that was in them is seperated from the bad seedes, the bad doe no longer abide in obedience of the good, but haue broken peace, concord, vnitie and obedience, whereby thinges doe growe to corruption & death. This auncient Chinnicall Phisicke doth teach such seperation of the good from the bad out of all thinges, and to make them manifest to visible and palpable experience, which the Ethnicke Phisicke hath nothing to doe with, nor his followers hath any skill thereof, yet they barke and bite against this skill through their ignorance.



Chapter fifth.

How deseases ought to be cured by peace
and not by discord in mans body.



Therefore, as when the seede of the
disease or corruption in man is se-
perated from his temperature co-
corde and vnitie of the body, or of
the

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the good seede in the body, then the bodie feel-
leth griefe & sicknesse: so on the other side, to
seperate the impure seed that hath gotten the
maisterie from the pure that is mastered, is
the way to get health, therefore sweate which
is the seperatis of the uncleane frō the cleane
is wholesome, for it purgeth by the pores and
transpirations, so it maketh the good seede
able to master the bad, by seperating the
bad seedes in vapors, through the pores and
transpirations in the tyme of sweating, and
with the sweate, whereby the vnitie and con-
corde is restored in the body, whilest nature
and the good seedes bee made so strong that
the bad doe not exalt themselves aboue the
other. Likewise al medicines ministred into
the body, ought to bee such as haue propertie
to bring the sicke body to vnitie and concord:
therefore like is to be ministred to that which
is like in our nature, which order doth de-
pende vpon the true Center of vniō. And
contrary thinges are not to be cured by their
contraries, vnlike to our nature, which ma-
ner of proceeding is from the Center of dis-
corde, contrary to the Center of vnitie, and
therefore a false Center. For seeing that all
thinges doe hang together in one chayne (as
is aforesayd) & man is parcell of that chaine,
and

and later Phisicke.

and Mycrocosmus hauing in it the properties of the great world spiritually, therefore there is in the greate worlde, that which is agreeable to the nature of man, in what parte soeuer it be weakened, or not able to resist his enemy, which because of the conueniency and agreement with our nature, doth desire to be ioyned with it. Wherefore it must be ministered in due order, finesse and proportion, it is able to fortifie, comfort and strengthen nature and our naturall balme, and it wilbe as it were a weapon for nature against the enemy or disease, whereby nature by him self will become and be his owne phisition. Therefore the Phisition ought to minister such things, which nature in the place afflicted doeth require for the cure that is like to it selfe, and not contrary qualities, such as will make peace in the body and not warres, vnitie and not discord, such as will helpe nature and not trouble it, and will strengthen it and not weaken it. Such medicines for the loue and liking they haue to our nature afflicted haue a desire to be ioyned and coupled together, as a hongry and thirstie man desireth meate or drinke, which nourish well. And as one friend coueteth and desireth the company of his deere friends long absent, which natural loue
is

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is the cause of perfection. Therefore his proper and ordinary medicine, is to be ministered to eche thing. So shall we not neede of the Ethnikes directories. And such like are to be ioynd to their like in right Anotomie. We ought not to seeke helpe in things contrarie and repugnant: who findeth medicine for the Liver in Gratian, Agarick, or Colocinthis, or who findeth medicin for the Gall in Manna, Hony, Sugar or Polipody? therefore like are to be ioynd with their like in right Anatomy, Ministering of contraries perteyneth rather to diet then to medicin, and they may serue to mittigate the payne, but not to take away the roote of the disease. Humors and qualities, to the which the folowers of the Ethnikes doe so much cleane, and in the whiche they spende their study and labour, are but onely dead accidents, without power of lyfe. They be conditions, signes, tokens, and as it were onely flowers and colours of diseases and not the very matter, cause, substance, or nature of the disease, they are caused and not the causes. Wherefore when they go about to cure the humor or qualitie, they flatter the payne and griefe, but they leaue the disease vncured. For the signes of thyngs are not the matter or substance it selfe. Therefore
he

and later Phillicke.

he that wil be a perfect Physicion, must know
eche disease by his right Anatomie, that is to
say, by the matter, property and nature of the
true substance of the disease, as which of the
three substances haue broken vnitie, and not
by the signe of it. Also he must haue the right
Anatomie of all diseases, and of all naturall
thyngs before his eyes, so shall he apply to
eche infirmitie his apt remedy. For by the
concordance and agreement of the Anatomy
of the herbe or other naturall thyng for medi-
cine, and of the disease, the Physicion know-
eth what things haue affinity together, and
ought to be coupled and ioyned together in
vnitie. For the right Anatomy consisteth not
in cutting of the body, but in the knowledge
of the Amitie, concord and nature of all na-
turall externe things, with man, which doe a-
gree, embrace and receaue eche other, and co-
cord together in mutuall agreement, in ver-
tue, power, proprietie and essence, to defend
nature. So that by the right concord of these
two Anatomies, v^z. of the disease and of the
medicine, true cure doth proceede and growe,
whereby is declared, that lyke are to be ioyn-
ed with ther like, & like are cured with their
lyke: and that all health consisteth in vni-
tie and agreement, in which of necessitie
health

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health is to be sought for. And that sicknesse can not be taken away from the third creature by Binarius the Author of discorde and contrarietie, but by vnari ruling equally in thre.



Chater 6.

Of the medicin *Binary* or *Vulgaris*, howe iniurious it is to the body.

By these aforesayd it doeth appeare how the medicines of the auncient Philicke doe disagree with those medicines which be commonly in vse, which be contained vnder the third kinde of Medicine called *Binarii* or *vulgaris*, For these medicines do more agree with the body (because bodies are nourished with bodies) then with Anima wherein *Fons vitæ* consisteth. This medicine helpeth little to long life, or to the reliefe of Anima, if it be feeble or hindred in his worke. Because these medicines bee ministred with their bodies, the worke vertue and power in them that should do good is hindered: so that it doth litle good, especially in partes of the body, a farre off frõ the Stomache. For all things that shoulde serue for medicine, should be purged first from
their

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their grosse substance, because whilst the heavenly vertues be wrapped, hidden and clogged in the matter or substance of their bodies, they abyde and cleave fast to them, & can not easely be parted a sunder, vnlesse nature haue help thereunto prepared by Arte, which may separate the pure from the impure, otherwise the working of that heavenly vertue is hindered. For it is the vertue of eche thing that is medicinable and not the body. So that seeing separation of the pure from the impure must needes be made in the stomache, if it be not made before, because euery thing hath his corruption ioynded with it, and because the vertues of eche thing be small in quantitie, & tyed and clogged with the masse of his body, (as is aforesayd) it is better this seperation be made before the medicine come neere to the stomache then after, in the sicke mans Stomache which is to weake to make such separation. Besides this, by such grosse and rawe medicine, the patient receiueth rather nourishment then medicine, contrarie to their owne rules, Omne medicamentum quod transit in alimentum, cessant esse medicamentum. For when the medicine ministered with his body or substance, commeth into the Stomach, it is separated into treble nourishment

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ment, that is of our Salt, Sulphur and Mercury, and into double excrement. So that when these medicines be rightly considered and compared together, there seemeth to bee as great diuersitie betweene the rawe and grosse medicines, and those that be purged by fire, as is betwixt the true doctrine of Christ and the Romish doctrine, For as the doctrine of Christ for the health of the Soule, is altogether spirituall, and the holy Scriptures of God do instruct the soule of man and speake to it, whereby the euill affections and the actions and filthy workes of the body be taken away, and amendement of life followeth. So do these auncient medicines for the helth of the body consist in heauenly vertues, which are to be ministred and ioyned with the liuely Spirits of mans body, that they may thereby be fortifyed and made strong, or rectified & brought to vnitie, whereby followeth the help and cure of the diseases of the body. And as the Romish religiō is mixed with impurities, & standeth in outward ceremonies & traditions, corporal exercises which be lets to the workes of the spirite, whylest it is occupied about them. So these corporall and grosse medicines, which serue for the body, consist in bodily grosse and rawe substances, whereby the worke

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worke of the heauenly vertues be let and hindered. And these bodies doe resist digestion, which is occupied about them, by meanes whereof the weake and faint partes that desire reliefe, can not drawe to them these vertues for their succour, being bound and fast tyed to their grosse substance. And euen as the Romish religion teacheth that in the Eucharist, there is no substance of bread and wine, but onely accidents, and that our bodies be nourished with the accidents of the Sacrament, euen so the Ethnicke Philosophitions and their folowers doe teache, that accidents, v^z. heate, cold, &c. be causes of al diseases. And that by them diseases are cured, and health restored, whereby they attribute vim vitæ, to accidents & dead qualities which are caused, raised and stirred vp, by other things, & bee them selues onely Symptomata morborum. So that in curing those accidents and qualities, they doe as if a man would goe about to stop the flame and smoke of the fire, and leaue the hot coles burning.

One cause why the Author did write this treatise.

Chapter seuen.

I Was the last Parliament time before this that is now sommoned at the table of a re-

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uerend

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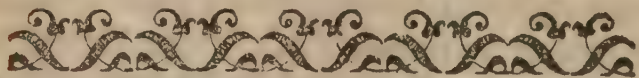
uerend Bishoppe of this land, which was not
vnskillfull in Physicke, in the companie of a
Physition, which inueying against this aun-
cient Physicke, by the name of Paracelsus his
Physicke, ignorantly attributing to him the
first inuention thereof, pleased himself and
some of his audience, in telling that the same
Physicke, had no ground nor foundation, nei-
ther any being. Whereupon he tolde a tale
that a man came to a Physition and sayd to
him that he was sicke, but he could not tell
where, neither how he tooke his sicknesse, nor
how it held him. The Physition answered
him, that he had a Garden he could not tell
where, it was full of simples he could not tell
their properties, and that he would helpe him
but he could not tell when: And concluded
that this Paracelsicall Physicke (as he called
it) was like, in that, it was vaine, had no
ground, nor being. I answered him with an
other tale of a Poet, which disdayning that
Paynters and Poets were compared toge-
ther and ioyned in one prouerbe, pictoribus
atque poetis quidlibet addendi semper
sunt equa potestas, came to a cunning Pain-
ter and asked of him whether he could paint
a man, shooting at a birde sitting vpon the
top of a tree, with a Gunne, and the bird ther-
with

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with killed and falling downe , yet the man should not be seene nor appeare. The Paynter answered he could doe all that he required , saving the noyle of the Gunne and the smell of the powder : which being excepted, the price was agreed on , the daye set for the deliuerie of the worke and for the payment of the money , and bandes made of each side for performance of couenauntes on both sides. The Poet at the day prefixed seeing and bewing the peece of Paynting, could not finde the man with the Gunne , but all the rest of the worke he found very artificially wrought: whereupon he entereth the Paynters bande into the lawe : He pleadeth performance of couenauntes: the condition of the band being read and the paynting viewed , the Gunner could not bee founde : whereupon the action was like to passe against the Paynter. Then sayd he, it is parcell of the condition of y^e band that the Gunner should not be seene: But yet sayd he, turne ouer the leafe, which cunningly was couched in the peece of painting: then appeared the Gunner very artificially paynted , and also a greate sorte of the fables and tales of the Poets, before his time very cunningly wrought . And among them he had made very artificially a little Ant or Wilsmer,

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with a Poets hood about his necke, creeping out of a Caeue vnder a greate huge Mountain. I left the applying of the tale in both the pointes thereof to him. I do confesse that newe wayne confused and vnperfect doctrine, without grounde is odious and a signe of rashe wit and greate follie. But seeing that both sides do clayme trueth, perfection, aunciantie and continuance, on their sides their methoodes and opinions beeing somewhat briefly layd abroad to the indifferent Reader, and after the originall progression and continuance of both these Phisickes likewise being set downe, I doubt not but he wilbe able to iudge betwixt them. The chiefe pointes therefore be these.



Chapter eight.

Certaine differences, betweene the auncient Phisicke and the Phisicke of the Heathens.



Uⁿder the Greek Philosophers lay the foundation of their Philosophie vpon Aristotle a Heathen and ignorant Master and teacher of the true knowledge

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Iedge of God and of his trueth.

The Chymicall Philosopher layeth the foundatiō of his Philosophie in Gods booke, and alloweth none other principles of Philosophie, but such as be there sounde, or such as may bee deduced out of the same, or bee not contrary to it.

2 The Ethnicke Philosophers ascribe the efficient chiefe and principall cause of thinges vnto nature, which is in them, whereby they tie and bind God to the second cause, and take away his prouidence ouer his creatures.

The Chymicall Philosophers affirme, that all nature of thinges be onely instrumentall causes, not working of them selues nor principally, but depending wholly vpon the power and commaundement of God.

3 The Ethnicke Philitions doe seeke with mortall medicines (that is to say) such medicines as haue corruption ioyned with immortallitie, whereof must needes followe dissolution, whereof commeth death, to cure and helpe the heauenly and Ethereall vertue in mans body. And they seeke to cure the materiall body subiect to the worker and mouer, and leaue the worker and mouer and his arte and cunning vnbought on, and not pro-

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uider for, because his arte and cunning is not to them knowne.

The Chymicall Philisition teacheth for the perfect Philosophicall medicine, to seperate the gift of nature, the life, the Science, cunning and arte of the worker & mouer, (which he calleth immortall) and the artificer worker and mouer, in a metaphisicall body, from the corruptible materiall body, subiect to the worker, into which it moueth and worketh therewith to cure and helpe the Æthereall and heauenly vertue & power in man, which is the subiect wherein life consisteth and shineth, by whose power and vertue the body subiect to the mouer is preserved and maintayned, and by it restored, when the corruption thereof doth oppresse, let, and hinder his operation. So that it appeareth that the followers of the Ethnicke Philisitions in ministering of their medicines, do as if they would go about to restore a fire, where is remayning a fewe sparkles, vnder greene wood, by heaping on more greene wood, thinking thereby to make the sparkles to kindle and burne, but they will not put more fire to the sparkles, nor yet vse any meanes to blowe them to make them burne. And as if they would minister medicines to a sicke mans house wherein

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wherein he dwelleth, and not to the man that is sicke.

4 The Etnick Phisitions lay their foundation vpon the false Center of Binarii and dualitie, which is the Roote of contrarietie disorde and dissention, therefore most commonly they teache that contrary things are to be cured by their contraries.

The Chemicall Phisition layeth his foundation vpon the true Center of Vnarii or vnion, which is the roote of concord and vnitie. So that when any contrarietie in mans body that is to say, any infirmitie or weaknesse of nature must be remooued or amended, which did rise, beginne and growe by reason of the contrarietie and inwarde dissention of the thre substanties of Sal, Sulphur, and Mercury, whereon mans body consisteth, which haue broken vnitie and concord among them selues, or exalted themselves one aboue an other, it must be done with peace and concord, and not with dissention & discord. One disease may not be added to another. And the Monarchie of mans body must be preserved by harmony, consent and agreement, and not by Monomachie. Therefore the Medicine ought to be such as may bring the sicke body to vnitie, which can not be done by Binarii

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the author of discord and contrarietie), but by vnarii ruling equally in three. But this doctrine the followers of the Ethnikes can not digest, because they knowe not the three Substanties aforesayd, though by arte they may be made manifest out of eche thing to the eye and touche: neither doe they knowe the concordance and agreement of the three in one, nor their exaltation.

5 The followers of the Echnicke Philosophies, be ruled by the doctrine and principles of Galen, Auicen, and such other.

The Chymicall Philition in his phisicke first and principally respecteth the worde of God, and acknowlegeth it to be his gifte, next he is ruled by experience, that is to say, by the knowledge of three Substanties, whereof eche thing in the great worlde and man also consisteth, that is to say, by their seuerall Sal, Sulphur and Mercury, & by their seuerall properties, vertues and natures, by palpable and visible experience. And when he knoweth the three Substanties and all their properties in the great worlde, then after shall he knowe them in man. For man is Microcosmus for this cause, that hee might haue the good and bad sicknesse & health of the great worlde. The right way to come to this knowled is to trie
all

and later Phisicke,

all things by the fire : for the fire teacheth the science and arte of Phisicke. It is the Phisitions maister : it teacheth the Phisition experience, by digesting, fixing, exalting, resolving, reducing, compounding, and such like. By this experience shall he find out the three Substanties of all creatures in the worlde, of what nature, facultie, propertie and condition they be of. So shall he knowe all things by visible and palpable experience, so that the true prooffe and tryal shal appeare to his eyes & touched with his hands. So shall he haue y three Principia, ech of them separated frō the other, in such sort, y he may see them, & touch them in their efficacie and strength, then shal he haue eyes, wherewith the phisition ought to looke and reade with al. Then shal he haue that he may taste and not before. For thē shall he know, not by his owne braines, nor by reading, or by reporte, or hearesay of others, but by experience, by dissolution of Nature, and by examyning and searck of the causes, beginnings and foundations of the properties and vertues of thinges, which he shall finde out not to be attributed to colde or heate, but to the properties of the three Substanties of each thing and his Arcanum. Then may he vse Lumen Naturæ, and by meanes of that
vse

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use his eyes in those thinges that bee to bee seene. This is the sure way as one of their owne coate sayth, it is in vayne to leaue the vse and helpe of sences for reasons sake. And an other of the same stamp sayth: Experience is the maysteries of thinges.

6 The followers of the Ethnikes in the nature of Simples, as Hearbes, Plantes, Rootes, &c. father themselves vpon Gallen, Mesue, dioscorides, &c. and say it is written thus in their Bookes. So that who is learned in their Bookes may proceede Doctor of their Philosophie.

The Chymicall Philosophie trieth all thinges by fire, whereby the vertue, nature, and propertie of each thing appeareth to the palpable and visible experience. By this is found in Honee a venomous tartishnesse, and much filthinesse in Surgar. And in Arsenicke excellent good medicine, wholesome and friendly for mans body, when the impuritie is separated and cast away. By this meanes bee found especiall thinges euen of one kinde only to differ from an other of the same kind. As the Rosine of one Countrey is not of that nature as the Rosine of an other Countrey. Wheate that groweth vpon some ground hath the propertie of Garlicke, or some other propertie

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propertie according to the nature of the soyle
or grounde either wholesome or vnwhole-
some. And the things growing vpon Moun-
taines doe differ from their like, or from thin-
ges of the same kind growing on the plaine.
And generally ech Countrey most common-
ly hath his proper disease (besides them that
be caused of Influencies) by reason of y^e foode
which wee receiue for nourishment, either of
the vegetables which receiue their nourish-
ment of the resolved spirites of the Mine-
rals, or of the Animals which be nourished
of the vegetables, in the soyle wherupon they
feede. Whereby it commeth to passe, that
if a Phisition do follow the opinion of Wri-
ters of other Nations, or be cunning onely in
his owne Countrey and Region, he shal erre
in his medicine. So that Nature made ma-
nifest by fire and the right applying it to me-
dicine, maketh a Phisition according to this
Arte. He that listeth to leane to Bookes, let
him learne of those Bookes which Paracel-
sus hath most Godly and learnedly expressed
in his Labyrinth. In comparison of which al
other Aucthorities in those matters are small
or none. Ars Signata also hath his place to
giue euidence of the properties of things.

7 The Ethnickes them selues that write
of

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of Symplex, &c. measure (as the plowe man doth) the nature of them by their outward tastes and accidentes, which perish in digestion, so fewe outward things keepe their degrees, which the Hearbals describe, for the middle bodie both blinde the phisition.

The Chymicall phisition in triall of the nature of thinges, first spoyleth them of all their outward formes, qualities, impurities, and accidents, which be conerts and clothes of the vertues and garments, or ornaments of nature, because superfluties, impurities, &c. doe come to bodies accidentally and not bozne in them, in their first nature, nor bee in them radically, therefore they are fugitive, by reason wherof it is possible to spoyle them of their accidents, and by the fire artificiall to purge and cleanse them, and to take away all their superfluties and externe things, meete for the plowman to iudge vpon, leauing only their Arcana, inward and secret things remayning for the phisition to iudge vpon. For mortification is the beginning of dissolution and separation of good from euill. Whereby the inwarde Nature and arcana thereof doeth remayne free from his accidentes which then do shewe the verie properties and nature of things, Aron called in english Eccowpint,

and later Phhificke.

Rowpint, hath a very hotte tasfe in the leaues
and roote. Wormewood hath a bitter tasfe, yet
by light digestion, preparation and separation
of their vertues and properties from their bo-
dies, they vanish away and be lost. It is other-
wise in Ginger, because his heate is stable,
liuely and founded in his naturall seede, vertue
or propertie, and cleaueth to it stedfast. The
Vitrum of Antimonie is without any tast,
yet for all that is vehement Purgation. Lead
likewise hath no tasfe, yet notwithstanding, a
pleasauit sweete Sugar wilbe drawen out
of it, comfortable or pouring medicines, or
such as cause sleepe, can neuer be found out
by their tasfe of heate or cold. The practisers
in this arte doe finde by experience by heape
of the fire, that eche thing hath two natures,
that is occultum and manifestum, and that
manifestum is commonly contrarie to oc-
cultum. By this meanes of the fire, they find
Quicksiluer in manifesto is cold and moyste,
and within his occultum, is hotte and drie,
And farther that in ech thing is good and bad:
of the bad vse diseases rise, by the good being
separated from the bad, the same diseases are
cured & holpen. This good thing is Arcanū
of that thing, and is in the inner parte of the
thing in occulto, and is not tasted before se-
paration,

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peration, as in Arsnick and poysons. And diseases caused by Quicksiluer, Lead, or any other thing bee cured by Arcana taken out of them. Hony and Sugar haue good in manifesto, but in occulto they haue sharpe poyson, which can not be tasted before separation, Glasse is hidden in ashes & Glewe in leather, Therefore the outward tastes of the inwarde body of any thing doeth not, nor can trie the inwarde nature, vertue or propertie of any thing, which should serue for medicine. Euen as the Stomache doth prepare all things put into it, and dissolueth, seperateth, and breaketh all the accidents of heate, colde, &c. and searcheth out all their Arcana and vertues of the meate, because all other thinges dye in the stomack: euen so the Herbe, Plant, &c. must putrifie and dye in putrification, and bee borne againe before it be a medicine. But the second life which is after putrification is profitable for medicine. For a Graine doth not bring forth fruite vnlesse it bee first cast into the ground, and suffer putrification: so the stomacke leaueth nothing whole or unputrified, but seperateth, digesteth, and putrifieth all thinges put into it, but if they dye not and putrifie in the stomacke they doe no good: but it is a signe of weakenesse thereof. So what

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soever of the Hearbes, Plantes, &c. dyeth or goeth away with the life thereof (as the outward ornaments doe) whatsoever doth not remaine after putrification, nor doth passe in regeneration that is not subiect to the Phisition. Therefore those thinges that let putrification let healeth. And vnlesse all the outward thinges bee spoyled there can bee no knowledge of their natures. And vnlesse all the olde nature of thinges doe passe into regeneration, there will bee no right medicine. Therefore all the Phisitions labour and endeavour ought to be bent about the seperation of the pure from the impure, and about regeneration. For from thence flow Tinctures, Arcana, Quintum esse, in which be reposed and hidden all misteries, the whole foundation true labour and care of the Phisition.

8 The Heathen Phisitions and their followers say there be fower humours in man, and according to those humours they attribute to man fower complexions.

The Chymical Phisition sayth, ech member hath his proper humour not like to any of the fower, but according to the constitution of the members, and their effect, ech member possesseth his owne humour. And that ech disease consisteth vpon one qualitie, and not vpon
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pon two or many . And that there is but one heate, one colde, one moysture, and one drynesse: because it cannot bee proued that there is a dubble or treble colde, substaunce, hott, moyst, or drie substaunce . Neither doe those humours receiue any Anatomy, nor yet can they bee shewed as the three principia can. And humors are dead thinges without life or power of life.

9 The Heathen Philosophers and their followers take vpon them to discern the diseases in man, by the complexions, humors, and qualities.

The Chymicall Philisition teacheth, if the Philisition couet or desire to know the nature of mā, with al his diseases, he must first know the diseases of all thinges which nature suffereth in the greate worlde, by reducing those bodies into their three substanties: So then shall he see one disease in this kinde of thing, in that kinde an other disease, but in man he shall see them all. For by the Anatomy of the three substanties, the Seedes, Rootes, foundations, causes, similitudes, and likenesses of the effects, panges, griefes, and fittes, which appeare in diseases & sicknesses are knowne and espyed. If he ioyne these thinges together, he shall be indowed with the knowledge
of

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of all diseases. And the knowledge of the nature and effect of diseases of the great world pertayneth to the Philosopher. Thereby therefore shall he bee a perfect Philosopher. And where the Philosopher endeth, there be-
ginneeth the Physicion. And he that can know the nature of man and his diseases, and the efficient causes of them, as the Philosopher knoweth the causes of diseases of externe thinges (for that which hurteth Hearbes and Plantes, &c. that causeth the like in man) and can bring nature to that point and passe, that it may be made fit and apt to helpe and cure the disease by extracting out of things in the greates worlde that which is wholesome and fit, and by casting away that which is vnprofitable, and knoweth the efficacie, strength and vertue thereof, and doth so apply and minister the same, that it cureth the disease, such an one is to bee accompted a Chymicall or Spagyricall Philosopher and Physicion. For Chymia and Medicina may not be separated asunder, no more then can preparation or separation from knowledge or science.

10 The Heathen Physicions and their followers, attribute the causes of all diseases to dead accidents, viz. to the first and seconde qualities, &c. So they make no difference be-

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twixt

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twixt fire and smoke, betwixt seedes and their fruites, betweene substanties and their accidents, betweene the thing it selfe and his excrements.

The Chymicall Physition proueth, that there bee spirituall Seedes of all maner diseases, indowed with liuely power, which bring forth those qualities, & all other fruites of diseases, and their sundry kinds of griefes in our bodies, as y^e earth bringeth forth fruit by meanes of seedes in it. And that those qualities be onely signes, colours and Symptomata of diseases. And though ech disease be either hot or colde, &c. yet they be but signes and conditions of the disease, and not the disease it selfe. But all diseases are in the three substanties of Sal, Sulphur, and Mercury. For the spirites or spirituall essenties being kindled, resolved, sublimed, and brought to action, doe ascribe the cause of their operations and actions to those principia. Yet it is to bee vnderstanded, that some griefes doe come to man which be not properly diseases but lesiones or hurtes.

II The Heathen likewise measure their medicines according to those accidentall qualities aforesayd.

The Chymicall Physitions in their medicines:

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dicines consider the essentiall vertues and actions of the medicines not the qualities accidentall. But the followers of the Ethnickes them selues in taking one hott thing before an other, as Pepper before Camamil, &c. and one cold thing before an other, doe testifie sufficiently that they seeke not heate nor cold, but Arcana which they thinke to be degrees. Therefore the Chymicall Physitions consider the nature of things, and not the humors or qualities, their seedes and the effects of their Mechanicall spirites: As whether they be Attractiua, Anodyma, Abstergentia, Aperitiua Constringentia contractantes. Quale membrum principale respicientia: or in carne cartilagine ossibus sanguine Synouia, &c. operantia condensantia, conglutinantia, Corrosiua conforantia, coagulantia digestiua diuretica, dyaphoretica, dormire facientia discussiua expulsiua eracuantia, extenuantia, famen morentia grauedinem morētia, horrorem morentia, renouantia incidentia, incrasantia, inflamantia, incarnatiua mundificatiua mollificatiua maturantia, mortificatiua, morbos quosdam respiciētia Martialia Narcotica Nitrosulphurea nutritiua oppilantia purgatiua penetratiua, retentiu

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tiua regenerantia repellantia repersussua
resoluentia trahentia vlceratiua venenum
repugnantia vomitum morentia and such
like . Some curing of a wounde they take
things that haue properrie to bring or ingender
fleshe , without consideration of heate or
colde. And for the Droisie those thinges are
to be taken which doe expell Sal resolutum
without consideration of heate or colde. And
in Purgatiōs Colocynthis doth purge without
respect of the qualities . So in all Purgations
the Ethnicks them selues are driuen
away from their qualities accidentall. Hereby
appeareth the cause, why the followers of
the Heathen often tymes, yea after their consultations,
either knowe not what to doe, or
els determine often the worst rather thē good
for their patient: as when in a Mynerall disease
the toe or foote is growing towardes
mortification , because Balsamū humanum
that should keepe vnitie betweene the three
principia, in that parte is oppressed with
impediments, as Gold in his Myne, and faileth
there and is not mingled with that parte,
wherefore it cannot preserve it from putrefaction:
whereby that parte groweth first to a
fencelesse Abscession: and after if an vnnatural
heate doe come to it, then it groweth to Cancera:

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greua : for cure whereof the naturall Balme inwardly ought to be clenſed, and outwardly preſeruantia, as Munny or Balme taken out of other fit matter ought to bee applyed to it. Then regenerantia and renouantia, & not that paynefull cutting and mangling of that parte of the body. Likewise in Cankroſe and corroſiue Ulcers they purge and euacuate moiſture out of the body which ſhould mitigate the corroſiuenesse of the Salt, and ſo increaſe the deſeaſe. Alſo when any corroding Salt in the blood exalted hath fretted through ſome wayne within the body, whereby ſometimes the patient auoydeth pure blood downeward they uſe Purgations, the next way to make an ende of them, or els that ſhipmans hoſe and ſuprema aucora of the diet, the profitableſt thing that euer they could deuife for their purſes, and not alwaies for their patients, whereas ſanguiné renouantia, dulcedines out of apt things rightly extracted, and potiones vulnerariæ and consolidátia ought to bee uſed. Finally, all thinges haue their power and vertue, not of the qualities but of their nature which excelleth in them. Therefore all vertue of things are their Arcana, that they may heale the deſeaſes after that maner as they be cauſed.

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12 The Ethikes doctrines standeth vpon contemplation, Sophistrie argument, opinion and probabilitie of reason without prooffe, and commonly fighting against experience.

The Chimical doctrine standeth and founded vpon experience toynd with knowledge of the propertie, vertue and nature of euery thing, and not vpon the knowledge onely of his operation and working, nor vpon contemplation onely but in action, not vpon reason onely, but vpon experience, whereby his workes bee made perfect and truely tried. Thereby he learneth what man is, what the medicine is, howe they agree in right Anatomy. For medicin consisteth in nature, so that nature is medicin, which ought to be learned in nature: and nature hath brought forth medicine by experience, so that by fire and labour the phisition maketh nature manifest, wherefore without the doctrine of fire, there is none other schole, by the which we may learne phisicke. So that experience and practise ought not to proceede of speculation, but speculation ought to be deriued out of practise. This practise and experience teacheth that a medicin prepared by the heate of the Sunne, hath an other power then that which is prepared by the fyre Coles and dung, and that the heat

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and later Phisicke.

of water and sand doe worke diuersly, though they be outward heates : and that one medicin or simple, by preparation may be made to worke diuers operations, and made fitte for diuers purposes, as appeareth by experience. So that probabilitie of reason onely against true and perfect proofo, found out by practise and experience, maketh the followers of the Ethnikes to say, that all medycins prepared by this Arte, doe get a fretting corrosiue and hurtful property by the fire. For if by the fire the medicin doth get at the first any euill corrosiuenesse, yet by operation and by degrees of working (to the skilful knowen) it shal not only lose that & haue it cleane takē away, but also it may bee brought to the highest degree of operation and working, and made most perfect like to y^e Aethereall fyre, which nourisheth and quickeneth mans body, whose property is to consume all corruptions, caused by the elementall fyre, and with his batefulness to restore the naturall moysture which was consumed by the Elementall Fyre. In these things labour and diligence is required which the followers of the Ethnicks for the ease sake loue not to heare of. Yet God which hath created medycine, would that the Phisition should prepare it by his labour and dili-

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gence. For he selleth all things to vs for the price of our labour: & he willet vs we should eate our bread in the labour and sweette of our face. There like probabilitie of reason without knowledge of the working by this Arte, maketh them to inueigh against medicins taken out of Mettals, because they knowe not that befoze they be medicin, they are not reducible into mettall againe, but bee volatill spirits: and they themselues being ignozant to get out such their nature, vertue and propertie by Arte, are glad to seeth Golde, and steale in Drinke or Brothe, and to giue Golde beaten into fine leaues in medicin, and to vse Pearls and Precious stones (which be Mynerals also) in power (which is their body) for medicin and sometimes the very bodies of some Mettals: which is contrary to the Rules of this auncient Chymycall Physicke, and thinke they doe much good therewith.

13 The folowers of the Ethnikes do call the names of diseases only the humors, heate, cold, &c. which be onely the signes of the diseases, not the matter or cause of them. So is the Agewe by them called and Agewe without any foundation in reason. For this name is deriued of his heate, which is onely the signe of the disease.

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The Chymical Philition taketh the names of the diseases of the matter, property and nature of the true substance (for all diseases are in the three substanties aforesayde) therefore the Age wes ought to be called the disease of Sulphur, of salt peter kendled, for this cause diuers diseases are called tartareall diseases, because of the likenesse of the propertie, that those diseases haue vnto the Salt of Tartar, which is most sharpe: but the followers of the Ethnikes not knowing that Salt, are sore griened for that name, and because the Chymical Philitions doe lay tartar to be the cause of diuers diseases. Or els the name is to be taken of the Medicin y^e healeth & cureth y^e disease: so by this meanes euery disease hath his right name, and is rightly vnderstanded.

14 In the medicins of the followers of the Ethnikes, no Anatomy is obserued, but phantasie, for qualities accidentall receaue no Anatomie.

In the Chymycall Medicins the Anatomy of the disease and medicine doe agree and ioyne together. Hee considerech the amitie, concord and agreement of nature of externe and outward things with man, and how they doe receiue and embrace eche other, so is hee cunning and skillfull of the Anatomy: and of
the

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the concordance of the two Anatomies the
Physicion doeth growe : so man is taught
of the great worlde and not of man. This A-
natomy maketh a perfect Physicion when he
knoweth the great worlde, & of that knoweth
the disease in man, by the disease of externe
things : and the Medicin by the medicine, by
the helpe of the Anatomie.

15 The Medicins of the Ethnickes and
their followers doe consist in grosse and rawe
substancies, in which the vertues of the medi-
cine be fast tyed, bound and incumbered with
hurtfull baggage, and therefore hard to be se-
parated in the stomache, and commonly they
prouoke the pacient to vomite, or at least his
stomache abhorreth them.

The Chymycall Medicines for the most
part be purifyed and purged by the fire, and
the impure separated from the pure. And that
vertue and pure part onely ministred, and
therefore may be receaved without offence
and that in small quantitie, (because the ver-
tue of eche thing is small in quantitie) but he
ministreth not the substance and grosse quan-
titie of bodies as the other doe, vntlesse it be
in some Alimentary diseases.

16 The followers of the Ethnickes in
discerning diseases, & the original of them are
meruey

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merueilously troubled in the causes antecedēt
and consequent, and with signes repugnant,
and agreeing, and such other very doubtfull
causes, tokens and signes. And so likewise
in curing, they proceede without respect of
the right difference betwixt diseases, behe-
ment, long, circulated, rooted, and in places
hard to bee remooued, and their contraries,
with medicins grosse, grosse, grosse, and sick-
ly, euen in such rooted diseases and in such
places.

The Empericall Philosophy teacheth that the
right causes signes and tokens of diseases,
be founded in the properties of nature: their
originals be by them rightly discerned. And
that some diseases be Cælestes, other some be
Terrestres, by reason of the lower and vpper
globe in mans body. And they that be in the
vpper globe are made mighty and vehement,
and harder to be remooued then those that be
in the lower globe. Wherefore those Alimen-
tary diseases of the lower Globe, may be cu-
red with Arcana of vegetables, but if they be
in the vpper Globe, they require medicins of
higher degrees of preparation. Likewise if
the cause of the disease proceede of the Mine-
rals or metals, they must be cured with Ar-
cana of Minerals, because such will not
yeeld

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peeld to Arcana of vegetables, that is of hearbes and rootes, &c. But if the disease bee caused by influencies of the heauens, neather of the other Arcana will serue, but they are to be cured by Astronomy and influencies. But those Diseases and griefes that come by supernaturall meanes, will not be holpen by any meanes aforesayde, but by supernaturall meanes. Likewise the agreement of the Medicin with the disease in one degree, is thus by those Philosophitions considered, that the Medicine that hath the pure onely separated from the impure, may agree in one degree, with the diseases of the lowest degree, of least danger, and in places of least parrell, and of least continuance. And Medicins that haue that pure body sublymed, and a purer thereby separated from it, may agree with diseases more stubborne, of longer continuance, & in place more perilous. And medicins so sublymed, after distilled in the Sunne, may agree in degree with diseases, most stubburne, and of longest continuance. For vnlesse the Medicine doe agree with the disease in one degree, he can not preuaple, because the weaker can not drawe, consume, nor expell the stronger. In this sort doth the Chymycall Philition procede from medicins fyne and pure, to purer, fyner, and most

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most excellent, and maketh choyse of his medicins as occasion serueth, by the reason of the cause, place, vehemencie and continuance of the disease. Such medicins doe not moulde and putrisie, but will continue in the vertue, a mans lyfe. Furthermore, by operation and working according to this Arte, you shall see with your eye, and perceyue the reason, why one disease is vehementer then an other, why in one place it is moze painefuller then in an other, why in continuance of time the disease is harder to bee remooued then at the first: why some diseases be vehement and yet continue long: why some be suddenly vehement and soone gonne: Why other bee long in growing: why some be extreame: why some be not, why in some places of the body they be moze easely remooued, then in an other, whereby you shalbe led into the knowledge of that parte of the body wherein the roote of the disease lurketh.

17 The folowers of y^e Ethnikes in iudgement of Urin. (most of them) take vpon them to pronounce of al diseases in any part of mā's body, by looking on the water. Other some of them confesse, that they bee able to iudge of these diseases onely, which be in those partes of the body, through the which the Urin passeth.

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seth. And some of them affirme that the Urin is Meretrix and deceitfull, yet all of them are contented to make gaine of the looking vpon the Urin.

The Chymicall Physicion affirmeth that such iudgement of vaine is monstrous, and that the right iudgement is to bee had after due seperation thereof be made by fire: so shall he see the matter of ech disease and his medicine and touch it with his hande, whereby he shall be able to giue a perfect iudgement if he bee able to iudge as becommeth a Physiphier and a Physicion. By this means shall hee finde the vaine not to bee Meretrix nor lyar.

18 The followers of the Ethnickes, to purge spirituall tincturs of diseases, doe minister rawe and indigested medicines, which drawe from the stomacke, and other partes thinges necessary for them, aswell as excrements: And also such Purgations do withall purge humidum radicale, and thereby doe shake the body and weaken it, and leaue behinde them much venenositie, for lacke of due seperation. But in such diseases greivous and deeply rooted, or in places principall, or parts where diseases are hard to be remoued, such Purgations doe bere and torment the bowels

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bowels (which haue not deserued it) in vaine, without any helpe or ease, because the stronger is not drawne of the weaker.

The Chymicall Philisition knowing, that onely the superficiall and grosse impurities, in primis officinis alimentorum will yeeld to Purgations, and be expelled by seege and stoole, therefore to purge spirituall tincturs of diseases, and also against diseases in places farre distant from the first receptacles of our meates, or in principall partes of the bodie, he vseth spirituall tincturs for Purgations, which doe purge radicatos, within and without: that is to say, they take away not onely, the superficiall impurities by seege and stoole, but also the deepe rooted spiritual tincturs, of long continuance and fine circulation, either by absolute and perfect consuming of them, without any sensible auoyding or expulsion, or els by mundifying and clensing of Balsamum, and the Spirites and Elementes of man, and reuuing of blood, or els by dissoluing, clensing & sending abroad, the rooted spirituall tincturs of diseases by urine, sweate and insensible transpirations.

19 The followers of the Ethnickes in their medicines, credite Recipe of Gallen Auicen, and such other, though in these daies the

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the bodies of men bee not so strong as they were in their time . And though diseases in nature doe dayly alter , and newe are bred, which were not in their time knowne. And if they doe not followe those olde receiptes of their Authoꝝ , but make newe medicines of them selues , yet they haue none other skill, but to trie them , and make their experiment vpon men.

The Chymicall Physitian calleth such receiptes, decipe, and willethe their followers to leaue such receiptes , and to prouide that the medicine doe agree with the diseases in one degree. For if it faile in degree it faileth in cure. And as in manuall operation he willethe his followers not to worke before they know the nature of the worke which they intende . So in ministering of medicines, he willethe the not to minister, before they know the cause and nature of the disease, and what and how much it wanteth of his proper nature , and what and how much it hath gotten of an other nature . For incognita causa, a casu procedit cura, to the knowledge whereof wee ought to come, as the Alkimistes doe come to the knowledge of the body that is to them vnknowne, and not by tryng of the medicine in man. For, *Ve his qui nesciunt experiri*

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periri nisi in hominibus, as that worthie
Chymicall Philosopher and Physition Ro-
ger Bacon sayth, and per effectus facta, &
signa, causa tuenda est.



Chapter. 9.

The causes why this Arte is euill spoken
of, and findeth fewe fauourers.



By these cōtrouersies thou maist
see gentle Reader, that most of
the matters wherein the Chy-
micall Physition doth differ frō
the Ethnickes, and their follo-
wers bee such as doe not consist in opinion or
duncicall wrangling and arguing, as those
of the Ethnickes doe, but in palpable sensible
and visible experience, which is the mayste-
ries of Artes and Sciences, of which maner
of experiences and operations the followers
of the Ethnickes are utterly ignorant: where-
fore it is no maruaile that they inueigh so ve-
hemently against this Arte. For therein they
verifie the old saying, Ars non habet inimi-
cum preter ignorātem. It is an vniust dex-
ling for any man to reprove, hate, and with
H. i. despight.

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despightfull wordes to inueigh against that whereof he is ignorant. For loue and hatred ought to proceed of knowledge, whether the thing deserueth to be loued or not, and not of chaunce. But when a man knoweth not whether the thing be worthy to be loued or hated, how can he giue a iust reason of hate thereof, especially when the thing wherof he is ignorant may be good. Therefore it is great reason that a man should knowe what the thing is whereunto it leaneth, and appertayneth, before he hate it, or if he be ignorant thereof then not to hate it. Which of them knoweth what way to begin to seperate the Salt, Sulphur, and Mercury, from Hearbes, Plants, and all other thinges as it ought to bee artificially, according and agreeable to the properties and seueral natures of ech Verbe, Roote &c. For diuers and seuerall Hearbes require seuerall maner of seperations. Plantes haue their peculiar seperations: Mynerals theirs: Marchesits theirs, &c. Which of them doth knowe the seuerall maners of Calcination, Reuerberation, Cementation, Inceration, Imbybytion, Pastation, Liquefaction, Ablution, Sublymation, Exaltation, Contrition, Resolution, Putrification, Circulation, Inhumation, Distillation, Ascention, Fixation,

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tion, Lauatiō, Coagulation, Affation, Cō-
gelation, Fermentation, &c. And the na-
tures and properties of these scuerall works
and operations, whereby Regeneration,
Tincturs, Arcana, Magisteria, Quintum
esse, and Elixirs be had and gotten. Which
of them can tell what transmutation of E-
lements meaneth? Can any of them make
ripe, the rawe medicine, separate the pure frō
the impure, turne bitter into sweete, mittigate
corrosions, heates, tastes, smells, Coagula-
tions, &c. of medicines, and make them vola-
till and spirituall, to helpe and cure spirituall
and long circulated diseases? For this cause
Erastus and others not conceauing a right
the meaning of Paracelsus, doe imagine a
construction of their owne heads and braines
of that they read in him, which is not agreea-
ble with his meaning: and vpon such an ab-
surditie of their owne deuise, they make long
discourses, and goe about to 'disprooue that,
which is not affirmed, or that which they can
not skill of. I would such folowers of the
Ethnickes did in this followe their Prince &
Captayne Gallen, as they doe in the rest of
his doctrine, which being demaunded at any
time of any Sect (being himselve addicted to
none) whether it were sound or good or no, v-

f. ii.

[sed

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sed to say, that he could not make any answer thereunto, vnlesse he had first learned all their decrees and determinations perfectly, and had gotten a brieve method to iudge them, for no man sayeth he can iudge of things to him vnknown. But alas, herein the cause of this Chemicall phisicke consisteth in a desperate state, for though this Arte be shewed by worke and experience: and experiences which doe agree with nature, and do bring forth like actions, by the cause of all certeintie, yet it may not come to that triall: for in the scholes nothing may be receiued nor allowed that sa- uoereth not of Aristotle, Gallen, Auicen, and ocher Ethnicks, whereby the yong begin- ners are either not acquainted with this doc- trine, or els it is brought into hatred with them. And abroad likewise the Galenists be so armed and defended by the protection, pri- uiledges and authoritie of Princes, that no- thing can be allowed that they disallowe, and nothing may bee receiued that agreeth not with their pleasures and doctrine: & whatso- ever is ministred to any person according to their rules and Canons, although it be to the destruction of the patient, must be reputed, accepted, ratified, allowed and accompted learnedly well and rightly done, and they are
excused

and later Phisicke.

excused and discharged of their fact, by the
lawe called Lex Aquilia. But as long as the
vulgar killfull and fluggish Physicion may enioy
that immunitie and freedome, and as long as
it shalbe allowed in the Scholes to be heresie
and foule ignorance to speake against any
part of Aristotle, Galen, Auicen, or other like
heathens doctrine: as long as the Galenists
may shrowde themselves vnder the Wings
and protection of Princes, Priuiledges and
Charters, the cause of the Chymicall Physic-
tion must needes lye in a desperate state. And
no man almost shalbe able to attayne to the
perfection in true Phisicke. As long as Sco-
tus or Thomas Aquinas, and such other were
so priuiledged in the scholes, that no interpre-
tation of Gods worde was allowed, but such
as was brought out of them, or agreed with
them, the cause of true Religion, and seruing
of God was in desperate state, and it lay op-
pressed and hidden. And as long as those that
were noised in such puddle, were mainte-
ned, defended and priuiledged by princes and
potentates, it was hard for tructh to shewe his
face abroad openly. Wherefore if the Chy-
micall doctrine agreeing with Gods worde,
experience and nature may come into the
Scholes and Cities in steade of Aristotle,

F.iii.

Gallen,

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Gallen, and other heathen and their followers. And if it were lawfull and commendable for euery honest student to labour in the Philosophicall searching out of the truth, by the fire or otherwise, and thereby either confirm and make manifest the truth by this Arte taught, eather to adde newe things well tried to the old that be good, and then to reiect the other bastard, adulterat, sophisticall stuffe, and so ioyne words and deedes together, then should there be no time spent in vayne, and vaine glorious bable and sophisticall disputations, without due triall by labor and worke of fire, and other requisite experiments, then should it easely be seen whether Gallen and other heathen or the Chimests were most to be folowed and allowed. And whose writings and traualles were more auailable for mans health, either conseruing or restoring, & who seeketh more paynefully, saythfully, sincerely, charitably and Christianlike, for the certeine helpe of his neighbour, and not for lucre or vaine glory and poinpe, the auncient Chymical Philition of Gallen and his folowers. Then as Galen the prince of their Philicke sayeth, if men would not bee sworne to the wordes of any master or teacher, they would choose out of eche thing that were best, and
would

and later Phisicke,

would not be slaues to followe or name them
selues either of Hypocrates, Praxagoras, or
of any other man.



Chater 10.

The first authors of the auncient Phisicke,
and the Succession and ProgreSSION
thereof, to *Hermes Trismegestus*, and
how the rest writing thereof yet extant.

FOR the Authros, Inuentors, ori-
ginall succession and progression
of this auncient Chymicall Phi-
sicke, whose studie and vse doeth
flowe out of the fountaines of nature, and is
collected out of the Mathematicall, naturall,
and supernaturall precepts (as is aforesaid in
the beginning hereof) it is to bee vnderstan-
ded, that Adam by diuine reuelation, or by
arte giuen to him of God, did foretell of the
vniuersall destruction of the worlde, one by
water, the other by fire. And no doubt he was
indowed with singular knowledge, wisdom
and light of nature, that assoone as he did be-
hold any beast, he by & by did so exactly know
all their natures, powers, properties and ver-

tues, that he gaue them names, apt, meete and agreeable to their natures and properties, whereby it appeareth he knewe the natures and properties of things better then we, whē we haue spent all our life time in searching out their natures, which was a singuler gift of God & pleased him mightely. The sonnes of Seth which were his Nephewes, receyuing wilddome & knowledge from the hands and deliuery of their Auncitors, least that the Mathematicals and that knowledge they had so learned should perish with the fludde, did erect two Pillers, in which they did ingraue their learning, knowledge and inuēti-
ons, out of the which they that should be pre-
serued from the fludde, might learne those knowledges, cunning and Arte, as Iosepus writeth in his first booke Chap. 13. of Anti-
quities, which did see one of the Pillers that was of stone in his time standing in Syria as he writeth.

Abraham the Prince of faith was borne in that Countrey, where thole Mathematicals and other knowledges & learning was thus preserued, and continued 292. yeres after the Flood, in the yere of the world 1949. This Abraham hauing knowledge in the Mathe-
maticalls, which in his Countrey were pre-
serued

and later Philicke,

serued, as is aforesayd, by the wonderfull harmony of the worlde did ascende to the knowledge of the one onely God, as some say. But rather, thereby he did see and perceiue, the inuisible thinges of GOD, that is, his eternall power and Godhead, by the creation of the worlde. And he being the mightie and renowned father of the elect nation, no doubt was a greate Deuine, as hee was excellent in the Mathematicalls and other learning. But because the Chaldeas, Mesapotamians and Assyrians were moued and stirred against him, for Religions sake, he left his Countrey and kinnsfolkes by the Commaundement of God, and went to sojurne in the lande of Canaan. From whence shortly after through great famine, he was constrainned to goe in to Egypt. He there as Iosephus writeth, declared God to bee the Creator of all thinges, teaching them the Sciences and Mathematicalls. By this meanes was the true knowledge of God and of the Mathematics and Sciences brought into Egypt, the which knowledges the Priests of Egypt, successively, did after that professe. And they had deuided among them portions of land, by Pharoes appointment, for their maintenance and stipende, as appeareth Gene. cap. 47. After
that

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dicated ad mentem suam, he sheweth his opinion of the excellencie of GOD, that it is hard to vnderstand what God is, but to utter it, is impossible, if it were possible to vnderstande it. For it is impossible with the body to make manifest an incorporeall thing, and it is not possible for an imperfect thing, to comprehend that is perfect: and it is hard to conferre that is immortall with that is transitorie. For the one continueth for euer, the other passeth away: the one is true, the other is shadowed vnder apparance. Therefore looke how farr the weaker differeth from the stronger, and y^e lesse from the better, so much doth the mortall differ from the immortall and diuine. Therefore when thou doest vnderstand of that one and onely God, say nothing is impossible, for he is all the vertue and power: neither do thou think that he is in any thing, neither yet is out of any thing. For it is he which without any ende is the ende of al thinges, and because he is comprehended of nothing, he doth comprehend all thinges in him. God is inuisible, therefore praise him: what is more bright then he. Therefore he made al thinges that he might be seene by all thinges: this is the goodnesse of God: this is his power that he may be seene by all thinges. And
of

and later Phhisicke.

of the worde this he sayth, the worde of God proceeding, being perfect and fruitfull, and the worker, lightning vpon a fruitfull nature, and the fruitfull water maketh the water fruitfull, he is begotten of the most perfect. And of the holy Ghost thus he sayth, all thinges haue neede of the Spirite, he quickneth and nourisheth all thinges, and is deriued fro the holy fountaine, helping with the Spirit, and is fruitfull, life, alwaies to all thinges. And of y^e holy Trinitie thus he sayth: There is the Lorde and father, and God the fountaine, and the life and trueth, the light, the minde and spirite, and all thinges bee in him and vnder him. There is one onely light of the minde before the light of the minde, and there is alwaies the bright minde of y^e mind: the vnitie heres^e is alwaies in it self, and containeth all thinges in his minde, light, and spirite. Therefore when he lay in dying, after he had made mention of the father, he said, O thou the worde of the father, which he first vttered when he made the whole world, I do adiuire by his onely begotten worde, and spirite, comprehending all thinges, haue thou mercie vpon me. This you heare his opinion of God, not farre differing from that of Moses, whose doctrine was in no small estimation

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tion among the Egyptians at that time. Now concerning his knowledge in prophane Sciences, & in this Arte which we haue in hand, for his excellencie in Philosophie (as is afore sayd) he had one of his titles after Maximus. For in his time did the studie of Philosophie chiefly flourish, as writeth Volateran, lib. 15. Also in his first Booke of 15. intituled libri Hermeicorum, he bringeth in a Priest saying thus. Doeſt thou not heare that our Hermes hath deuided Egypt into his boundes, and lotted ech mans ground asunder, that he measured with a corde, and deuided dikes for to water the groundes, and that he hath ordained lawes and rules, and that he hath named gouernours out of those statutes and ordinances, and hath appointed chaunges of buying and selling, and hath set downe the chiefe doctrine of the course of the Starres, and hath deuided the Hearbes. And that he hath inuented, founde out and taught with numbers or Arithmetike and Geometrie. Also all Astronomie, Astrologie, Musicke and Grammer. Others write of him that he attayned at the full, to all the partes of Philosophie. Bradeus in primo Epigrammatu sayth, that Mercurius found out these fower, that is, Letters, Musicke, Geometrie, and Wrestling.

and later Phisicke.

Wrestling. Dioderus sayth, that this Mercury founde out Physicke among the Egyptians. This Hermes did also write diuers other Bookes, as one intituled Pymander, of the power and wisdom of God. And other thinges in Iamblicus proctus, and prophirius. Also an other Booke intituled, Latromathematica, that is to say, meditations applied to Astrologie, and diuers fragments and little peeces be by him written, which be alledged and cited by other Writers, which be not extant. But among others his excellent worke intituled, Tabula Smaragdina, or Sermo veredicus Hermetis, or Mercurij Trismegesti patris vere metaphycices doth sufficiently declare his excellent skill and knowledge in this Arte, whiche is extant hitherto thou hast heard gentle Reader howe the true knowlege of God and the Science of Chymia (from which medicina may not be separated) haue bene deriued from Abraham the renowned father of faith, vnder the title and names of the Mathematicall sciences, wisdom and Philosophie, vnto the Priestes of Egypt, and from them, vnto Mercurius or Hermes, Trismegestus the Egyptian, which as hath bin said, was called thre times great, whereof two of those titles were

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were for his great knowledge in diuinitie & Philosophie: and howe he hath left vnto vs that his knowledge in wryting, yet to be seen.



Chapter II.

What was the phisicke of Apollo, Æsculapius, Machaon and Podalirius, and of the knowledge of Thales, Milesius.



After this, about the yere of the world 2700. liued Apollo, called also Phœbus and Sol borne in Arcadia, a Countrey in Greece, to whome Ouid and some others attribute the first inuention of Phisicke. And that he taught the same to Æsculapius his Sonne, borne of Coron, which did teach it to Machaon and Podalirius his two Sonnes borne of Epion, the which two were very famous Surgions at the siege of Troy, about the yere of the world 2774. And before Christ 1189. Macrobius in primo Saturnaliū, giueth this reason why Apollo is sayd to be the first inuentor of Physicke and power of curing, because the temperate heate of the Sunne driueth away all diseases. Whereby
it

and later Phisicke,

it appeareth eyther that his medicins had the property of the Sunne, to fortifie and strengthen the fire in mā like to the Æthereall fire, wherby it should be made able to drine away all diseases out of the body, or els that hee taught men to exercise their naturall power and vertue like to the Æthereall fire, to drine away and consume diseases, as Phocilides did teach. Plato also in his Booke, intituled Cratylus, sayth that Apollo is as much to say, as to wash, purge, purifie, and to make cleane, which the Physitian ought to doe. Such a Physitian may well be called Αλ'ύσιος, as al medicins which should consume corruptions and cleanse them, ought to be of a fierie substance. For nothing doth consume, which doth it not by the power of the fire contayned in it. So that a pure medicine ought to performe the office of the Æthereall fire, that is to consume all corruption caused by the Elementary fire. Or els sayth Plato, he hath his name of ἀπλουν, that is simplex simple, without their impurities, and such be all perfect medicines of this Arte, but so be not the medicines of the Binarii Physitions. Pindarus also in Pythiis writeth, that the Eagle sitting upon Iupiters scepter (that is in the spheare of the fire) is gently and quietly brought a

G. J. sleepe

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leepe with Apollo his golden Harpe, that is by equal sweete and temperate motion in the sayd fire. By this meanes doth the Chymical Physitian dissolue, make thinne, eleuate, and conuert natures, and make perfect medicines: It should seeme therefore that the Physicke of Apollo was exercise of the naturall vertue and power in man like to the Æthereall fire, or els that it was not the grosse Physicke of the followers of the Ethnicks now in vse, but some pure medicine like to the Æthereall fire, or a very simple fine and pure medicine, wherof the Binarii Physitions haue no skill. And then surely it was not of his owne inuention or deuise, but he had learned the same in some other Countries and brought it into Greece, and there practised it: wherefore it was accompted his inuention there, or els he learned it of some that had beene in some other Countries. For Eusebius and others do testifie that Greece was barren and bare of all good Artes and doctrine before the tyme of Pythagoras, which liued about the yere of the world 3436. And whatsoeuer good learning and knowledge they had, they got it from other Nations. As Pythagoras, Plato, and others did trauaile out of Greece, for to get learning and knowledge into Syria, Iudia, Ægipt,

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Egipt, Persia, and other Nations, which the Grecians doe call Barbarians . And surely if his Physicke was of his owne and not proceeding from the Children of God, then was it not worthie the name of true Physicke: because as Plato sayth, he that is ignorant in diuine thinges , cannot haue right vnderstanding in prophane learning . As Apollo and Æsculapius , & all the Grecians at that time were without the true knowledge of GOD, and were Idolaters , and both they were honored as Gods, and ech of them had a temple dedicated to him. But it should seeme by that Plato hath written, and Plinie also, that their Physicke was altogether Surgery. Wherevnto Cicero doth seeme to cōsent in his third Booke de Natura deorum, ascribing to Æsculapius the first inuention of bynding and healing of woundes . Sabellicus also & Strabo, do write that the old Physicke was rude, and their medicines were such onely as were found out by chaunce, to haue holpen any bodie, and such they did minister vnto those that were sicke of like diseases . Æsculapius did not meddle with bodie infected with inward sicknesses, but onely prescribed to such a dyet about meate and drinke: as one did to Euripilus that was wounded at the siege of Troy,

G.ii.

in

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in the presence of his two sonnes Machaon and Podalirius : and as they two did to Menataus whom Pandar wounded there, because they thought diseases did commonly come to man, either by externall hurtes, as by pricking, cutting, or bruising, or els did chaunce to him by euill dyet, lacke of exercise, and euill order of his liuing: therfore they thought it necessary to helpe them that were so hurt. But they thought as long as men vsed good dyet, exercise, and good order of life, they continued in health, and prolonged their life at ease. Therefore Phocilides vsed to say, that the liuely vertue and power of the body must be exercised whilest wee bee able. But Plato sayth, that Æsculapius and others were of this opinion, that he which would not liue in the appointed and accustomed rule and order of life, but by incontinencie of liuing, did fall into diseases, was not profitable for himselfe nor for others, and that the Arte of Physicke had nothing to doe with such, nor serued for them: and that such ought not to bee cured, though they were richer then Midas. And that it was against reason to thinke that men should neede Physicke for Remmes, Distillations, and for the griefes of the swellings of the inwarde spirites, which come through delicacy

and later Phisicke.

delicacy of living and slouth , and lacke of good order in living , and therefore proueth that those diseases were not knowne to Mahon and Podalirius, at the siege of Troye. Asclepyades also the Physition sayd , that health consisteth in abstinence of meate and drinke, and in ryding, walking, and running. Then resteth to consider what maner medicines they vsed in Surgery . I doe reade in Plato in the 31. Booke and 3. Dialogue de iusto, that when Pandarus had wounded Menalaus at the siege of Troye , after Mahon and Podalirius had dyed up the blood of his woundes with their handes, they did anoynt the wound with mitigating Balmes or Dyntments , and prescribed him a certayne order and forme of dyet in his meate and drinke. Wherby it appeareth, that the maner of their Surgery , was like vnto that of the Chymicall Surgions, whose maner is with Oyles and Balmes to pacifie nature , and to keepe the wounde defended from accidents, and to leaue the cure to nature which is able then to be his owne Surgion . And more playnly to proue their doctrine , one Petrus Hasardus is sufficient witnessse , who in his French Epistle before the great Surgery of Paracelsus , writeth that as he traualled through the

G. iij. Countrey

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Countrey of Lyuonia, he arriued in a certaine Monastery there, where he taried two daies in perusing the Lybrarie, and there he found two peeces of the workes of the same Mahacon and Podalirius, which intreated fully that Chymical forme and maner of doctrine. About the tyme of Apollo, that is the yeare of the world 2697. liued Orpheus the Thracian, and was the first that is remembred to haue written of Hearbes (as some say) exactly, and he founde out remedies for many diseases. After hym followed one Musaeus, his Scholler. After them liued Hesiodus in the yere of the world 3111. After him liued Protopis the Master of Homer, which likewise had knowledge of Hearbes in the yere of the worlde 3258. Thales Milesius liued in the yeare of the worlde 3379. and before Christ 584. He traualled into Ægipt, and brought into Greece greate knowledge in the Mathematicalls. Ameristus or Mamercus succeeded him. Before this tyme was one Sisyphus, otherwise called Theosophos, a famous Physicion.

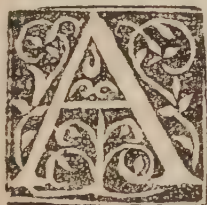
Of

and later Phisicke.



Chapter 12.

Of *Pythagoras* and his knowledge in this Arte, and that he taught in *Italy*, and of his Schollers and folowers: And of the medicin of *Empedocles*. And of 70. Bookes that *Esdras* was commaunded to keepe.



ABout the yeere of the worlde
3 4 3 4. liued *Pythagoras*, a
Grecian famous for his wise-
dome and diuine knowledge,
and for his learning in the Me-
taphisickes and Mathematical, he labored
much in Arithmetick, he brought Geometrie
to perfection as *Laertius* writeth. He left di-
uers rules of Astrologicall prognostication,
and of this arte somewhat, he found out Mu-
sicke in the starres, and deriued the same to
mitigate the affections of the mynde: he did
write of the effect of herbes. He trauayled in-
to *Persia*, *Arabia*, *Ethiopia* and *Egypt* for
learning and knowledge: he was conuersant
with the Priestes of the *Jewes*, after he had
once professed their Religion. After his re-

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turne hee taught in Italy. Hee was a great Cabalist. Some say that one Phericides was his teacher, which did first write de Natura. After Pythagoras in this learning & knowledge succeeded as his scholars and followers Telanges his sonne, after hym Xenophanes, Archilas, Philolaus, Lisias, Parmenides, Leno, Eleates, Anaxagoras, Leucippus, Democritus, Nausiphales, Naucides, Epicharmus, Alchmeon, Epimenides. For A-lianes lib. 9. writeth that all the Pithagoreans were studious in Philosophie, and many auncient kings and others before the time of Pythagoras were studious in philosophie which I doe omit, putting you first in remembrance of Empedocles a singular Philosopher and notable Philition, about the yere of the world 3308. Suidas writeth of a medicin that hee vsed to minister, called Apnus, which was of that nature, y it would preserue a mans body 30. dayes without meat, that was speechlesse and ready to giue vp the Ghost, for so doeth the word $\alpha\pi\nu\omicron\varsigma$ signifie. I thinke the Philitions the followers of the Ethnickes wil confesse that it is no part of their profession to make such a Medicine, and that their grosse medicins can haue no such vertue, because the knowledge of such medicins doth depend vpon

and later Phisicke,

on Metaphisicke and supernaturall principles, which Empedocles, Pithagoras, Democritus, Plato, and diuers others doe maintaine in naturall things, contrarie to the grosse Phisicke. About the yere of the worlde 3503 liued Esdras, to whome the most high gaue vnderstanding and commaundement to write, and to whom the most high spake thus. The first bookes that thou hast written publish openly, that the worthy and vnworthy may reade. But the last seuentie bookes kepe, that thou mayst giue them to the wise among the people. For in them is the veine of vnderstanding, and the Fountaine of wisdom, and the riuer of knowledge, in which 70. bookes as some thinke, be contayned the vnderstanding of this arte, out of the which the worthy from time to time haue receaued the bayue of vnderstanding of this Arte.

Chapter 17.

That Phisicke which Hypocrates left in writing was not descended from Æsculapius.



Nowe are wee come to the time of Hipocrates of Cous in Greece which liued at the tyme of the wars of Peloponensius which began

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gan about the yere of y^e world 3 5 3 6. Gesnerus and Andreas Lacuna for credit of their Physicke, say that he was descended from Æsculapius, and that Apollo taught Æsculapius Physicke, which likewise did teach his sonnes which were called Asclepiades after their father Æsculapius, and so Physicke by inheritance successiuely did descende from the Parents to the Children vnto Hypocrates. And that it was not lawfull for them to communicate the same to any man that was not bozne of that family or kinned, therefore they that were cunning in that arte, were called the sonnes of Philitions. And though his ancestors & kinned before him did deteine their arte in their families, & did not communicate y^e same to others, yet he reduced it into method, and did commit it to writing, that it might be common to all men. And therefore he is sayde to be author of method and princeps naturalis medicine, and the first that did write of Physicke.

That Hypocrates was descended from Æsculapius, I will not contend, because it should seeme by auncient writers to be so, or els for reputations sake they did terme him of that progenie. But that the Physick which Hypocrates did leaue in writing, was in all poynts

and later Phisicke.

poynts the selfe same which Æsculapius did
learne of Apollo his father, and which he did
teache to Machon and Podalirius, and was
deliuered successiue by tradition downe the
right lyne from them, to Hypocrates by the
space of 800 yeres (for so long time was be-
tweene Æsculapius and Hypocrates) is hard
to be proued, because tradition of doctrine
without wyting, not consistiug vpon naturall
practise, nor continuuig in one place certeine,
but at large, is no faithfull preseruer of the
trueth therof, so many yeres, neither is it like
that the issue of Æsculapius line could bee
known, and did not fayle in 800 yeres, nor
cease nor degenerate from the steps and stu-
dious loue of that arte of their Auncestors,
neither is it lyke that Hypocrates woulde
haue broken his oth if it were true that goeth
vnder the name of iusiurandum medicorum
Asclepiadarū, or Hipocraticū iusiurandū,
and would make that common which shoulde
haue bene kept so secret. But if the Phisicke
of Apollo & Æsculapius was any other then
exercise of Surgery, (as is aforesayd) then
no doubt was their medicins simple, pure,
and like to the æthereall fire, and therefore
altogether vnlke vnto grosse medicins that
be nowe stoutly defended, (as is before de-
clared)

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clared) And that it may appeare, that the phisick which Hypocrates had learned, was not so precious, nor kept so secret in one kinred, line and family, as we are borne in hand, thou must vnderstand gentle Reader, that Plinie in his 29 booke, cap. 1. and Strabo in his 8. booke doe write, that from the time of Æsculapius, Physicke laye hidden and couered in most thicke darknesse, vntill the time of Hypocrates, which did bying it to light by this meanes. For whereas it was the maner and fashion of those that were cured and deliuered from any sicknesse, to write in the Temple of Æsculapius which was in Cous, the maner & forme of their remedie, and cure thereof, to the ende, that the like diseases might be by them cured, Hypocrates did write out these Medicines, and out of them began Physicke. Here thou seest, gentle Reader, that the Physicke of Æsculapius was not knowen at Cous, at the tyme of Hypocrates, but he out of the experiments of olde wines, men and women of the Countrey and Citie, which were not kept secret, but by custome and vsage were written and fastened to the wall of Æsculapius, his Temple openly to be seene, he deriued his Physicke: He wrote out those experiences of men and women of all sortes, he brought

and later Phhisicke.

brought them into order. Out of the which
afterward he drew Aphorismes and briebe
Rules of Phhisicke. Besides this, it hath bene
sayd of some, that Hypocrates for enuie that
he bare to Aesculapius, did set a fire his tem-
ple, and so consumed the writings of the an-
cient Phisicians. And besides them that bee
followers with them, it appeareth by Sudas
and other writers, that before Hypocrates,
diuers did write of Phhisicke, though we haue
not their works extant among vs, as Demo-
critus the Sonne of Caliphon, which was
Aesculapius his Priest. Nichomachus the
Sonne of Machaon, did write sixe booke of
phisicke and one of Philosophie. Also Hypo-
crates the first of the seauen, which Suidas
speaketh of, did write of Phhisicke, Orpheus al-
so did write of hearbes, and so did Pithagoras
and diuers others, whereby it appeareth, that
Phhisicke was not kept so secret in one fam-
ly, but it was at libertie for euery man to see
their writings. But this is true, y they which
did write of y right, true ancient phisick Chi-
mical, did write darkly and in figuratiue kind
of speeches, to the intent they would only be
vnderstoode of the children of their Science.
And therefore they did write filiis scientie.
So they which were cunning in that Arte,
might

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might well be called the Sonnes of Phisitions, as is before declared. But to what purpose should any man write darkely of that Phisicke, which is so grosse? whose medicins be so common to olde wiues, and men and women of all sorts. And why should any man be called the Sonne of a Phisition, for such Medicins, rather then the man or woman of the Countrey, which had done the like good with such a medicine as the professor of Phisicke did.



Chapter. 10.

That Democritus Abderites a Thacian did write of this arte, whose bookes are yet extant, and of his teachers, Scholers and followers, and of some of their workes yet extant.

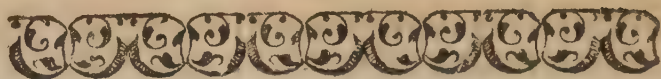
Democritus Abderites of Thracia, was in the tyme of this Hypocrates: He was olde whē Hypocrates was young, Anaxagoras and Lacippus were his teachers. Also he trauallyed into Caldea, Aegipt, and Persia, for to learne their knowing and knowledge. He had a notable Scholler called Metrodorus,

and later Phisicke.

rus, whose Scholler was Anaxarchus: He
did write two Bookes, one called Magnus
diacosmus, that is to say, of the gouernment
and distinction of the nature of thinges: and
one other de natura mundi. He was skilfull
in all kinde of Philosophy naturall, morall
Mathematikes, Metaphysicks, and Logick.
He also did write one excellent worke, intituled,
Democritus de Arte Chimica, vel de
Arte sacra, siue de rebus naturalibus &
misticis, intreating of this Art, in effect like
vnto that of Hermes Trismegestus aforesayd,
which is yet extant among vs. Sinesius
Pelagius, Stephanus, Alexandrinus, and
Olympiodorus, fower famous Chymistes
and Philosophers, did write Commentaries
and Expositions vpon that worke of his. After
him of this Arte did write Blemida Zosimus,
and Archelaus.

That





Chapter 15.

That in Plato his time, the Priestes of Aegypt were very skilfull in this arte. And that Plato did finde that fault with the Phisitions of Greece, in his time, as the Chimicall Phisitions doe now with the Ethnickē Phisitions and their followers. And howe Aristotle and Plato doe differ in the naturall causes of Effects.



After these about the yere of the worlde 3 5 8 6. followed Plato in the Mathematicalls, Philosophye, wisdomē, knowledge, vertue, and Eloquence, farre exceeding al others in his time: He was bozne at Athens, he did not onely heare the famous Philosophers & Geometricians in Greece, but also wēt into Italy, Affrike and Aegypt, to learne the mysticall Sciences. Strabo writeth that the Priestes of Aegypt, were so much esteemed and reuerenced in the olde time, for their wisdomē and knowledge, that the most famous, and best Philosophers of Greece, did trauayle to them for learninges sake. They excelled in secrete Scyences, which

and later Phisicke,

which they called Cabalisticæ, and did communicate the same to others, that were desirous to learn. All the Priests of the Egyptians, were Physicians, as Homer and Plato doe testifie. Plato himself when he trauailed to them, with his companion Euripides, was taken with sicknesse, and was cured by those Priests. The opinion of Plato was this, that the Physicians of Greece, had no knowledge nor vnderstanding of many diseases in mans body, because they were altogether and wholly ignorant in that which they ought cheefly to cure: the which if it be not well at ease, it is not possible for any parte of the body to be in health. For all thinges either good or bad, be deriued and doe flowe from Anima, (before declared) into the body and to euery parte of man, as they doe from the head into the eyes. And as a man cannot cure the eyes, without that he first doe cure the head, nor the head before the body bee cured, euen so the body cannot be cured without you begin with Anima. For Anima corpus curat, is his doctrine in diuers places. This he learned out of Greece by his trauaile. The lacke of knowledge hereof, was in his tyme the cause of error of the Physicians of Greece, and so hath he herto continued. This is the doctrine of the

P.i.

Chymicall

Chymicall Physitions, which the followers of the Greekes and Ethnickes, haue no skill of, and therefore so much impugne it.

Aristotle was in the tyme of Plato, and was his vngrate and unkind scholer. Wherefore Plato vsed to call him a *Goyle*, whose propertie is whē he hath filled his belly with his dams milke, then to kicke at her with his heeles. He did not onely kicke at Plato, but he omitted no man whom he did not taunt, repproue, or find fault with: thinking to gaine and deriue to him selfe so much glory, as he had taken from others, although hee were more high and more excellent thē others, and could see farther then any man els. Aristotle contrary to his Master Plato, referreth naturall causes of effects, onely to certayne Elementall qualities, and so vaynly he doth attribute the power of life to dead thinges, and resteth in such a beginning and ending, in which ascending, by the doubtfull care of naturall thinges being remoued from diuine, mans mynde is turned from them, which is the right way to Atheisme. But Plato vseth his naturall knowledge in descent and not in ascent: for he doth demonstrate and shewe the naturall beginnings in descent by the diuine causes of naturall thinges.

and later Phisicke.



Chapter 16.

Of diuers Poetical Fables shadowing and
hyding the secretes of this Arte.



Diuers Poets before the tyme
of Plato, and also after his time
did wrapp and hide this Arte in
Ridles, darke speeches and fa-
bles. As by the fable of the gol-
den Fleece brought from Colchos by Ar-
gonautæ, the companions of Iason, in the
yeare of the worlde 2694. by their perrilous
nauigation, by the place where it was kept,
which was the fielde called Martius, or dedi-
cated to Mars, by þ plowing of it with Dren,
that breated & blowed out fire at their nose-
thrills, by the ground which should be sowne
with the teeth of the Dragon that watched
and kept the golden Fleece, by the bringing
the Dragon a sleepe, and obtayning the gol-
den Fleece, they signified the practise of this
Arte, daungers and perrills in this worke,
the purging and preparing of the matters
and substaunce of the medicine, in the furna-
ces that breath out fire at the venteholes con-
tinually in equall quantitie: the Quicksiluer

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and Mercury sublimed, which should bee sown in Mars his field like seed, which by often sublimation, doth so rise out of the matter contained in the Alembick, into the helme or head, and in it maketh diuers formes, figures and fashions, as if men were fighting, and one killing an other. By these finally they signifie the medicine obteyned by labor, wherwith Medea restored Aeason the father of Iason to his youth agayne. The Poeticall Fables and darke tales of the Stones which Pyrra & Dewcalion did cast from thē, which were conuerted into women and men. The Fable of Gorgon, which turned all thinges that he did see into stones. The Fable of Ganymedes whom Iupiter did turne into an Eagle and caried hym vp to heauen. The Fable of Dedalus, and his sonne Icarus, inclosed in Laberinth, and the winges which were made for them of feathers fastened together with waxe to flye out of the Laberinth. The golden Bow which Virgil doth speake of, which being cut of, an other like to it did immediately rise in his place. The Fable also that Iupiter being angry with his father Saturne, did cut of his priue members with a sharpe Cycle, of the blood of which when it was fallen into the Sea, Venus was begotten. The
Fable

and later Phisicke.

Fable that Iupiter did shake his head, whereby Minerua leapt out of his brayne. The tale how Minerua escaped from Vulcan, taken with the loue of Minerua, when he followed her hastily. The tale how Io (whom Iupiter loued) was compassed with a grosse and dark Cloud, whereby she was staied when she was running from Iupiter. The blacke sayles of Theseus, which his father did see, for sorowe whereof he drowned himself in the Sea. The Serpent also that was ingendred after the great Flood, whom Apollo did kill with an Arrowe. The Fable of the Gardens of Hesperides, out of the which Hercules tooke the golden Apples, which were kept by a Dragon. And the Fable of Cadmus the sonne of Agenor, which killed the Dragon that deuoured his companions, whose teeth he did pull out and sowed them, of which men did rise, which did immediatly kill ech other. And his building of Thebes in Boetia, after the maner of Thebes in Egypt where he was bozne (as some say) with money which he got by this Arte: whereby it is signified that this Arte did still florisse in Egypt. All these and such other Poeticall Fables, darke speeches and coloured tales, doe secretly hide and couer this whole Arte, taught by the Poets in

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Method and wrapped in Riddles: namely after Plato by the Poets Ouid and Virgill, which liued in the yeare of the world 3959. and fower yeares before Christ was borne, which did chiefly excell in this Arte, and did hide the same in secrete speeches and darke tales.



Chapter 17.

Of certeine Phisitions that vsed Chymical Medicins: and of the three sects of phitions that were betweene the time of *Hypocrates & Gallen*. And that the Chymical Phisitions ought rather to be called *Rationales*, then the *Galenists*. And that Galen folowiug *Hypocrates* 600. yeres did comment vpon him against his meaning and words. And how *Hypocrates* agreeth with the Chymicall Phisitions.



Echines of Athens did vse to helpe & cure the disease called *ꝑ* *Quinsie*, the kernels growe in *ꝑ* mouth, and the inflammation that cometh by the same, and the Canker in the mouth,

and later Phisicke.

mouth, with the Ashes of a burnt man. This medicin he called Botrion, as Plini writeth, lib. 28. ca. 4. Artemon also did helpe the falling sicknesse with the Ashes of the Skull or brayne panne of one that was killed, and burned in the fire, by giuing the same to the patient in water, in the night time as Plinie writeth, lib. 28. cap. 1. Aeschrion did helpe them that were bitten with a madde dogge, with the Ashes of Seacrabs. These and such other experiments depending vpon the foundation and principles of this Chemicall Phisicke, doe prooue that the same hath had his continuance, vntill Christes tyme and after. For this Aeschrion was Empericus and Gallens master, who liued in the yeere of the world. 4139. which was after the incarnation of Christ 178. yerres, and after the time of Hypocrates about 600. yerres. In which space of tyme betweene Hypocrates and Gallen, our newe Phisitions say were three kinds & sects of Phisitions, þ is, Rationales the Prince and chiefe whereof they woulde haue Hypocrates to be. The second sort bee the sect of Emperici. The differēce betwæne these two sects they say is this, that Rationales doe vse both reason and experience, to find remedy for diseases agreeable to them, but

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the other are onely contented with the vse of those things, which by often obseruation, they haue found to doe good. Although any man would enterprise first to make medicin, vlesse hee were before thereunto mooued by some reason, that the experiment thereof would take successe. The third sort were Methodici, which as the new Physicians say, doe refuse to search out the secret causes, nor yet doe allowe of particular experiments which Emperici doe cleaue vnto. But they reduce all particalar affects, vnto two generall, that is to say, to *Astructum* and *Laxum*; and they doe affirme that all maner cure doth consist in binding the loose, & in loosing that is bounde. Yet these ought not to be condemned to haue taught this without some reason, ioyned with some experience, before they established their doctrine. Therefore the Galenists doe very presumptuously chalenge to them selues onely the name of *Rationales*, whose foundation doth depend vpon a false Center of dualitie and contrarietie, contrary to the true Center of vnitie, and vppon the false and vncerteine iudgement by the superficial and outwarde taste and smell of things, whereby they take vppon them to iudge of the nature of them, leauing the inward and hidden nature of the thing

and later Phisicke,

thing vnsearched, and not reached vnto, they search, consideratiō, and knowledge wherof, doeth onely make a reasonable Phisition, wherof they are vnterly ignozant as is aforesayd. Therefore the Chemicall Phisitions to whome this search and knowledge doth apperteine, ought rather to be called Rationales medici, then their aduersaries: and their phisicke ought to bee accounted bayne, false, and uncerteyne, and not this Gallen following Hypocrates 600 yeares as is aforesaide, tooke vpon him to Comment vpon Hypocrates, and contrary to his masters doctrine, set downe in his booke, de antiqua medicina, he attributeth y^e causes of diseases & their cures, to bare dead qualities of heat cold, &c which be caused and not causes. And so our later Phisitions, following their Prince and Captaine Gallen, that heathen and professed enemy of Christ, in steade of Phisitions and healers or curers of sicknesses and griefes, are become warmers, or coolers and bathers, whereas Hypocrates teacheth plainly and expressely that diseases are not caused nor cured by the bare dead qualities of heate and cold, &c. but by such things y^e haue power to worke, which he calleth *Δυναμεις*, Wherein he agreeth with the auncient and true phisick
of

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of the Chiniſts, which teacheth that diſeaſes are cauſed, and all naturall actions are performed by liuely and ſpirituall vapors and Eſſencies, which they call by the name of ſtarres & diuers other names. And that they are to bee cured by ſuch as they are themſelues, in ſinſſe, power and ſtrength, according to this Chiniſcall rule. *Neceſſe eſt vt aſtra ſiant medicamenta, & aſtris iſſis, que morbos creant accommodentur.*



Chapter. 18.

Of the continuance of this arte in *Egypt* vntill the time of *Dyocleſian* the Emperour, and a notable monument thereof in Italy: and the ſpreading of this art into other Countreys: and of diuers writers of this arte betweene *Galens* time and *Paracelſus*.



So you haue heard of the continuance of this Arte in *Egypt* vntill Plato his tyme, and from thence how it hath bene deriued into Greece and into other places: ſo alſo you ſhall vnderſtande, that it flouriſhed

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hed mightely in Ægipt, in the tyme of Dioclesian the Emperour of Rome, which liued in the yeare of the worlde 4252. and after the Natiuitie of Christ 292. as Swydas & others doe wryte. And as this Arte was brought into Italy by Pythagoras, and there continued by his Schollers and tollowers, so no doubt as the Romaines did get and gather the vse of the best lawes of those Countries which they conquered, so did they allo the best Artes Sciences, learning & knowledge out of all partes of the worlde, which they subdued to their dominion: as appeareth by the skil that Ouid and Virgill had in this Art, and diuers others after them. And also by that most auncient Monument and wonderfull prooofe of this Arte of Chymia, that was found at Padway or Pauie in Italy, that is in an earthen pot, wherein were these verses wrytten.

*Plutoni sacrum munus ne attingite fures,
Ignotum est vobis hoc quod in urna latet,
Namq; elementa grani clausit digesta labore
Vase in hoc modico Maximus Olibius:
Adsit fecundo custos sibi copia cornu,
Ne pretium tanti depereat laticis.*

An other litle pot of earth was within this,
wherein

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wherein these verses were written.

*Abite hinc pessimi fures,
Vos quid voltis cum vestris oculis emissitis
Abite hinc vestro cum Mercurio petasato,
caduceatoque
Maximus maximo domum plutoni hoc sa-
crum facit.*

Agayne, within this little pot was found a light burning betweene two hollow cups: the one made of golde, & other of silver, which were full of most pure liquour, the vertue and power whereof did maintaine the light burning a greate number of yeares before: As Petrus Apianus, Bartolomeus, Amantius, and Hermolaus Barbarus doe write. And when the great Emperre of Rome was wasted by the Gothes and Vandalls, about the yeare of Christ 413. and 457. then was this Art and other connyng and learning dispersed, into other Nations and Countries: since which time many learned men of diuers Nations haue written therof. As Aristeus which hath gathered together the sayinges and doctrine of about 100. Philosophers and learned men in this Arte, as well before the coming of Christ, as after: He obserueth no method, but shadoweth and hideth only the chief poynts

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poynets of this Arte, in figures, Riddles, and darke speeches, that onely they can vnderhim that bee filii Artis, and such as haue so much profited in Phylosophie, that they can nere hand vnderstand this Arte. Geber also & Roger Bacon our Countrey man, Bonus Lombardus, and some others doe obserue Method, and doe write in figures and darke speeches, after the maner of Phylosophers: But they so hide and couer, the matter, where of the vniuersall medicine, is made, that no man without a teacher, or without the especiall gift of GOD can vnderstande what they meane. Others there be that doe write darkly of the practise, and of the matter of the medicine, which disperse their mynd and meaning into seuerall places: as Arnoldus de villa noua, Blemidas, Iohanes Augurellus, Pantherus, Isaac Morienus, Raimundus Lullius, Comes Treuistinus, Ianus Lacinius, Norton our Countrey man, Rypley Odamarus, Lucas Rodargirus, Thomas de Aquino, Kalid, Adfar, Hortulanus. Besides these there bee diuers excellent olde workes, witten of this Arte long ago, but the names of the Authoys of them bee vknowne. As a Booke intituled Correctio fatuorum, Clāgor buccinæ, Scala philosophorum, Opus mulic-

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mulierū, and Ludus puerorum, Rosarius;
and diuers workes intituled, de Alchymia,
and de magni lapidis compositione. The
names of their Authoꝝ bee vnknowne, and
many others aswell in Print as in written
hande.



Chapter 19.

That *Theophrastus Paracelsus*, was not the
inuentor of this Arte, but the restorer
thereof to his puritie: and that he hath
giuen more light thereunto then any
other before him: and the testimonies
of great cures that he did by this Arte:
and of diuers writers and learned Phy-
sitions, which since his time haue writ-
ten o^f this Arte.



After all these followed that fa-
mous and worthie Philosphi-
call Chymist *Theophrastus Pa-
racelsus*, whose paynes were in-
tollerable in searching out the secrets of Na-
ture, and in setting forth and amplifying this
Arte, and in practise wonderfull.

He was not the authoꝝ and inuentour of this
arte,

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arte as the followers of the Ethnickes phisicke doe imagine, as by the former writers may appeare, no more then Wicklife, Luther, Oecolāpadius, Swinglius, Caluin, &c. were the Authoz and inuentors of the Gospell and religion in Christes Church, when they restored it to his puritie, according to Gods word, and disclosed, opened and expelled the Clowdes of the Romish religion, which long time had shadowed and darkened the truth of the worde of God. And no more then Nicholaus Copernicus, which liued at the time of this Paracelsus, and restored to vs the place of the starres according to the trueth, as experience & true obseruatiō doth teach is to be called the authoz and inuentoz of the motions of the starres, which long before were taught by Ptolomeus Rules Astronomicall, and Tables for Motions and Places of the starres and by others, whose Tables of motions of the starres by long excesse of time grewe to be vnperfect (which imperfections by Copernicus his obseruations were disclosed, opened and brought to the former puritie, nor yet is the lawe of nature in the starry motions, now though newly and lately we haue the old tables reformed, and trueth liuely restored. Neyther was any Countrey or people

at

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at any tyme tyed and fast bound to one kinde of Salue, Dyulement or Medicin, but it was lawfull and needefull for men to search and find out, and to adde better to that was in vse, and to altar the same, though it were unlike and contrarie to that was before vsed. So that latter ages haue alwayes added somewhat to the former and newe diseases require newe Medicins. And so much the rather, for that by the Ethnickes phisicke, old and common diseases haue not their certeine remedies, as the Goute, the Leprosie, the Dropsie, the falling sicknesse, nay now and then the Quarterne and blacke Jaundies, yea, what adoe sometime doth the seely toacheach make among them to cure it, nay what disputations and mutes are to be maintained about the cause of it by their doctrine. Therefore true searche and true prooffe by him made and reuiued, and true principles by him restored, are and ought most ioyfully of others to be embraced & folowed. But after the trueth is found and established, then to seeke or goe about to alter, that is to seeke after lacings.

His most enemies can not denie, but in Surgery and also in Phisicke he did great cures: and had great skill in preparation of Medecins. Erastus his greatest enemy, in the
Preface

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Preface of his first volume to y Reader, hath these words. Studiū & diligentia, quam in preparatione medicamentorum certorū adhibuit, nequaquam reprehendimus, sed vehementer commendamus. Againe hee sayth. Laude eum sua frustratum non velimus, dum artem preparandi & destillandi, quasi reuocare ad vsum conatus fuit. Such like commendations I finde in him, and in o-ther of his enemies, though in trueth this is no cōmendatiō of Paracelsus, in Erastus his mouth which can no skill of preparations of Medicins, according to this Chymicall arte. But in this that his most enemy is compelled to confesse the trueth of preparation of his Medicins, by reason of the successe that followed in the ministring of them to his Patients. This Epitaphe grauen in a Marble stone, reared against the outside of the Church wal of S. Sebastian at Salsburge, at the fote of a payre of Staires, going downe vnto the Churchyard, there yet to be seene, doth shewe and prooue what opinion they had of hym which knew him, concerning his knowledge in Phisicke, which is as foloweth.

Conditur hic Philippus Theophrastus in-
signis medicine doctor, qui dira illa
I.i. vulnera

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vulnera, Lepram, Podagram, Hidropi-
fin, aliaque insanabilia corporis con-
tagia mirifica arte sustulit, ac bona sua
in pauperes distribuenda collocanda-
que ordinavit. Anno Domini 1541.
die Septembris 24. Vitam cum morte
mutavit.

Pax vivis requies aeterna sepultis.

He in his life time was had in such reue-
rence, (as it is written of him) that some cal-
led him Rabbi Moyfes : Some called him
Hypocrates : some Esculapius : some Mo-
narcham perpetuum. Othersome called
his doctrine a natural Gospell, the storehouse
of truth. Othersome did not stick to affirme
that the world had not his like. It is credibly
written of him þ he healed twelue Leapors at
Norymberge openly brought to him. Cyria-
cus Iacobus Typograph^o, in an Epistle de-
dicatory to the mightie Prince Otto, Counti-
palatine of Rhene, and Duke of Bayerland,
writeth this, if his Latin be Englished: They
which haue the thinges yet in freshe remem-
braunce, doe reporte that not long agoe there
was one Theophrastus of Transsilvania,
who hauing knowledge in the secrete myste-
ries

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ries of this arte, founde out a matter (which
without doubt the old and auncient Phylosophers,
the serchers out of nature, hidyng by
darcke parrables, and couert speches: woulde
signifie and giue the worlde warning of) and in
appliyng & ministering the same to mans bo
dy he hath performed wouderful, & almost di-
uine thyngs: for he doubted not by the means
of y^e thing, to cure those three most greivous
dezeases (that is to say) the Goute, Leprosie, &
falling sicknesse, besides all other dezesees,
wherein he did wonderfull cures. There bee
a great number of learned Philosophers and
Phisitionz, as well such as weare Galenists,
as others, which at this daie doe embrace, fol-
low, and practise, the doctrine, methods and
wayes of curyng of this Chemicall Phisicke.
As D. Petrus Seuerinus in Denmarcke
Philosopher, and Phisition to the Kynge of
Denmarke now raigning. An other is D.
Albertus Wimpineus a Phisition also and
Philosopher, whose patron is that noble
Prince Alberte Paltzegraue of Rhene,
Duke of high and lowe Bauaria. Hee in
his Epistle dedicatorie before Archidopa of
Paracelsus by him published in douche, doeth
reprehend the folowers of the Echnicks, who
hee calleth wenyng great Docters, because

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they giue so muche praise to Aristotle Hippocrates Galen, &c. for their labour and trauailes, onely to Theophrastus Paracelsus, they are not onely vntankefull, but withall they speke ill of him, and reuile him, although he hath exercised him selfe more then any of the Philosophers or Physicians in the hid secrets of Nature, serched them out, knowne them & published them for the preservation and furthering of the long life of man, which their doyng he iudgeth rather worthe to be accompted wilfull blindnesse, then iudgement agreeable to knowledge and manhode. And he giueth this farther reason of their doyngs: For they perceiue (saith he) when soeuer this Trismegistus Physicke shall winne credit and furderance, that their authoritie shall fall to the ground: For they are ashamed after their doctorshipp, and long exercised weening practise to learne any more of Paracelsus and his followers, notwithstanding in greivous diseases, they haue no knowledge, either to counsell or to helpe: Against all whiche diseases Theophrastus hath left to his folowers, true and approued remedies. After his Epistle he hath placed Paracelsus his picture, and his owne by it, hauyng Sententia in latten adioyned. In the right hande of his picture he holdeth

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holdeth a Serpente by the brest, the rest of his bodie writhing about his armes and handest: Ouer the picture, is the lattin of this englishe placed. Questions framed vppon thy principles (speaking as it were to Paracelsus) taken out of the pith of nature, wee will in the light of Nature (being from God illuminated) resolute expound and wee will establishe the verities. Under this picture is this sentence. Sophisters alwaies writhing, trimming and shewing to heare the voyces of them whiche wisely charme them, neither are wee afrayed of, nor make any accompt of you, nor yet with their vnlearned rayling, are we any thing moued, standyng on the rocke of verity: others there be many like wherof I wil name some as Adam Bodesten, Gerardus Doru, Michael Toxites, Iohannes Huerius, Leonardus Turneihisserus, Iosephus Quercetanus, Iohannes Chrisippus, Michael Neanger, Theodorus Suingerus, Theodorus Brickmanus, D. Rochefort and Lieband, Iohannes Gwinterus Andernacus: And a number of others fauourers and folowers of this Arte, aswell of them that haue written thereof as haue not written sence the tyme of Paracelsus.

I.iii. The

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Chapter 20.

The true meaning of *Paracelsus* in dedicating his booke entituled *Philosophia magna* to the Athenians, wherewith *Erastus* one of his aduersaries is so greued.



Cause y^e folowers of the heathen the *Philistines* doe seeke to deface this auncientt *Chimicall Philike*, by slandering *Paracelsus* (to whom the ignorant doe attribute the first inuention thereof) obiecting against him, aswell heresie coniurations, lacke of learning, as also hurt and danger of mynerall medicines and obscuritie in wrytyng, I will bryefly explicate some objections that be made against him, such as maie giue some lpght to the better vnderstandyng of him: And also sett downe some causes why he is not vnderstoode, by reason whereof his aduersaries run at large, when vpon matters not by hym thought nor ment, they persecute onely his shadowe and not him. One greate fault is found with him for that he dedicated his booke intituled *Philosophia magna* vnto
the

and later Phisicke.

the Athenians, which Erastus sayeth bee
barberusse Turckes and Mahometans. His
meaning herein was that all Arts and Philo-
sophie ought of necessitie to haue their foun-
dation in light of the holy Scriptures as ex-
pressly in the 119. leafe of that booke and in the
38. leafe and in the 45. leafe, and in the 48. &
84. leafe of the same booke, he plainly teach-
eth and expresseth. And to be shor't in his booke
de Vermibus cap 5. he hath these words: In
diuinitie especially in the books of Salamon,
Prophe'ts, and in the new testament al Artes
both naturall and supernaturall be contained,
out of them we may learne them. For in them
is hidden the high treasure of the whole world
though it be hidden from the simple men: And
because the originall & cause of all creatures
doeth proce'de onely from God, therefore God
onely is to be sought for, in him onely Arte
doeth consist, he onely is to bee considered, of
hym and his worde all Arte is to be learned.
Wherefore Paracelsus considering that the
blindnesse among vs Christians, in the true
foundation of Philosophie (whiche seeke it of
the Heathen whiche bee onely gessers at the
trueth beeyng not taught by Gods worde) is
as great, as the ignorance of the Athenians
was in the tyme of Sainct Paule, in the true
J.iii. wor.

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worshipping of God, therefore he calleth vs Athenians: And therefore he layeth the foundation of Philosophie in the light of the holy Scripture. The effect of that doctrine which Saincte Paule did preache to the Athenians Acts 17. was that God made the worlde and all thinges therein &c. seepng he giueth to all life and breath and all thinges: And hath made of one bloude all mank, and to dwell in all the face of the earth and hath assigned the tymes whiche weare ordained befoze, and the bands of their habitation, that they should seeke the Lord, if so be they myght haue groped after hym, and found him, though doubtelesse he bee not farre from euery one of vs: for in hym we liue, moue and haue our beeyng, as also certaine of your owne Poets haue saide &c. how the doctrine of Paracelsus doeth agree with that of Saincte Paule, appereth by that followeth: For in the same booke, the first wordes of the same treatise be these, All thinges are of God, therefore the power & vertue of herbes be of God. The bringyng forth of the Herbes is natural, but the bringyng forth of his vertue is not naturall: For as God is not naturall, neither be the vertues naturall. All power and vertue is increate, because God is without beginnyng increate. For all vertues and power weare

and later Philicke.

we are in God of heauen and earth, when the spirit of God was carried vpon the waters, euen so likewise when the heauen and earthe shall perishe, all vertues shall returne to God againe, because they had no beginning, but the visibie matter of ech thyng is increat for they were not in the begynnyng with God, for he created them of nothing, & endued them with life and vertue.

Sainct Augustine in his thirde booke De trinitate, hath the like doctrine, sayng, virtus dei in terius operatur ista creanda, againe, he saith, Deus interior creans & formans. Also the first words of the prologe of the same booke, be these. There be two sortes of influences of thinges, one is of the creatures, as of Heauen, Spirites &c. the other procedeth & commeth to vs immediately from God, whiche is the true influence. The first is Nature it selfe, and whatsoeuer God hath put in it. Also in his booke de occulta Philosophia, he saith: The vertue & power of God is the cause and originall of all creatures, and gouerneth all things: therefore we ought not to attribute and giue the power of God to cratures, as the heathen do and their folowers. And in the said booke dedicated to the Athenians, fol. 13. he saith the vertue and power of Stars, Herbes &c.

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et. be of God, yea, the vertue & power is giue
only of God to al thinges, wherfore he calleth
Animam and the secretis of Nature which
be in Misteriis, whereby a man is healed and
suche like Magnalia dei, because thei procede
onely from God. And the influencis of God
his giftes and vertues be in Arcanis, and the
influence and seede together bying forthe all
thinges by the grace of God. All vertues and
power of thinges be of God onely. The work
of starres is like to the worke of the fire which
doeth seethe the fleshe in the pott, and giueth
no vertue to the fleshe, it doeth onely seeth and
prepare that which is in it: euen as the Car-
penter which buildeth the house to be dwelt in,
but he maketh not the dweler, he fashoneth on-
ly the forme, and the outwarde house with his
signes, by the whiche eache thing maie bee
knowne accordyng to his forme and fation.
By these and such like testimonies whiche in
many places, yea, euery where almost in his
workes be found he sheweth that the Philoso-
phie which he teacheth is agreeable to þ which
S. Paule teacheth þ Athenians, þ God dwel-
leth not farre from euery one of vs: so saiethe
the psalmist, thou arte nere vs O God, and
al thy commandiments are true. The Pro-
phet likewise saienh, I am God nere at hand,
and

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and not God a farre of, saith the Lorde. Yet the greatnesse of the deuine power is not streightened in spaces or limites, but is euery where, as the inuisible and incorporall soule is diffused and dispersed into all the members & partes of the bodie, and is not absent from any seuerall parte, although it haue one priuate and principal seate in the whole bodie, yet it is diffused and dispersed into the vaines, fingers and other partes: And if any member of the bodie be corrupte, and neede to be cut of, because that member being dead by defect, hath not his proper vse, that fleshe which is rotten and corrupte is cut of, without any detriment of the Soule, euen so the inuisible, incorporall and immeasurable God, we doe vnderstande to be in this corporall & circumscribable world, and sufferith no detriment, by the death or rather dissolution of any thynge therein: he passeth through all thynges and all thynges are full of him: Therefore both heauen earth shew forth his glorie: how is heauē y^e seate of God, & the earth his footestole, as the Psalmist saith: But that bothe in heauen and in earth his vertue might & power replenisheth al thyngs. So therfore is God the parent of al thyngs, replenishing all the worlde, in the fulnesse of his vertue. This kynde of Philosophie certain
of

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of the Poets before Saint Pauls tyme haue
 confessed, as Saint Paule saith, for their
 great god Iupeter or Zeus they cawhed Ζῆνός
 signifyng by this worde that we liue by hym,
 for Ζῆνός is as muche to saie as to liue: Aratus
 also the Poet saied the wates, markets, gates
 and all thinges are Iouis Plena, so saide De-
 mocritus omnia plena diis sunt, all thinges
 are full of gods. Therefore Christians ought
 not to attribute the vertues power and worke
 of God to Nature or other creatures, or to
 dead qualities, nor yet the office of life to dead
 thynges: For this cause Sellsus the hereticke
 is worthely reprehended for attributyng the
 creation and generation of one thyng out of
 an other, as Bees out of ane Dre, Waspes
 out of a Horse &c. to the temperature of quali-
 ties of heat, cold, moisture, and drynesse &c. and
 not to the workes of God: For to giue life or
 to quicken belongeth to no creature, but onely
 to the Diuine nature, onely God quickeneth
 all thynges, and the spirite of God giueth life
 to all thinges. For first there must be, quod
 est Viuere afterwarde Vita, because that Vi-
 uere is the cause of life, and life is the effect of
 liuyng: for Viuere bringeth forth life by force
 of Nature there must be Actor, before ther be
 Actio, for Agens begetteth Actionem, wee
 must

Origenes
 contra Cel-
 sum. lib.
 1. Fo. 2.
 fol. 84r.

and later Phisicke.

must therefore confesse that there is a certain
might and power, wherby al thyngs doe liue,
, and as it were with a liuyng spring, be wate-
red and erected into life, to the ende that they
may liue: And because they doe liue they ob-
tained their beyng. God the Father whiche is
principal Viuere, and Potentia viuendi, and
the Sonne whiche is Vita, is that might and
power and cause of all life, the fountaine and
originall of liuing things, the which from him
that is, Esse, doeth giue Esse and beyng to o-
ther thynges accordyng to the power of that
whiche receiueth, and that moderateth the po-
wer of liuing and substance accordyngly. But
this cause of life doeth neuer forsake life: for
his inuisible thynges v3. his vertue, power,
and prouidence, doeth gouerne things visible,
liuyng and created, otherwise without that e-
ternall and inuisible vertue, nothing can abide
nor continue stedfastly in his essence beyng &
life: for whē that vertue of God is taken away
that gouerneth and quickned the thyng visi-
ble, then it liueth nor moueth any longer, then
hath it no beeyng longer, then is it subiect to
corruption: therefore to giue life, to liue and to
maintain life belōg to the diuine nature, so thē
they be eternall. For this cause the nature of
the Elementes, haue not of them selues: that
they

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they can aboyde corruption, neither doe they consist of themselves, but by the wordes and spirite of God: If to liue and to giue life and to maintaine life be immortall and eternall of their owne nature, then were they not created neither can they suffer corruption: And if at their creation thynges be inspired with life (for life is the cause that thynges haue their beeyng) and creation be the worke and vertue of the highest nature, and of the onely God of all thynges: for immittit spiritum & creantur then it seemeth to be cheitly against the diuine glorie, to say that God hath giuen to nature or to any thing created and subiect to corruption the office of creatyng and giuing life and to bring forth things that were not: Likewise the secret operatiō and working of God giueth increase and nourishment to all things, and the inner power of the creator, whiche filleth both heauen & earth, giueth forme, figure and mouing to all things, yea, all those things whiche we call natures of things whiche doe worke in this sorte or that fashion, do not proceed outwardly nor are the working of creatures, but are the workes of the highe God whose secrete power perfecteth all thynges and causeth th be what soeuer is by any meanes. For vnlesse he make it to be such, or in suche sorte

and later Phisicke.

sort, it should be nothyng: Therefore it is not lawfull to saie that those thinges that be proper to the diuine and vnspeakable Nature, can naturally be in any thyng made by hym, or to attribute the power of God, to creatures, or dead accidents: vnlesse you will vnderstand, natnrally to be the workyng of summa natura in his creatures, for this cause saieyth Paracelsus the vertues of thinges be not naturall: And not only in that we are begotten and liue but also in that wee moue, wee haue it of the might and power of God, so saieyth the Psalmist thou hast put thy hand vpon me, that is thou gouernest, conteineest, makeest, orderest, and bearest me. And if thynges liue not and haue not motum vitulem, or fluendi refluendi naturam, they bee nothyng: And that which lacketh to be somewhat, doeth not hold and kepe his being so that truely it maie by no meanes be saied to haue being: for quies, bringeth forth nothing but motus, & agendi operatio doth frame to it self, that thing which is, or in what sort it is: And seing Vita is motus quidam, hereof commeth beyng, and that whiche is exstant, and the substance. Hereof it folowith that the liuely might and power flowyng from the worde, which is life that is to say from the Sonne, doeth cause the materiall

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riall thynges to be seene, to haue their beyng,
and giueth to this beyng, in eache thyng, that
which belongeth and is proper to it. Further-
more all thynges that bee begotten or made,
bee made or begotten ex motu, but motus
ipse, quo motus, before it be moued, is quies
for it is a rule that contrarius ortus contra-
riorum fit, ita vt contrario ortu contrari-
orum, vnde hoc ortum est pereat: as death
folowith life, and of deathe, life riseth, and of
esse commeth non esse, and of non esse riseth
esse likewise of quies riseth motus, and of
motus, quies. Uppon this reason semeth to
bee grounded that opinion whiche some doe
hold, that those things which seme here to dye,
doe passe or goe, ad non eus: But the truet h
is that the thynges whiche seme to dye haue
their beyng: For seepng life is to haue beyng,
whereof riseth death, death also hath his bee-
yng, if life riseth of death, likewise, if of that
which is, is made that whiche is not, of neces-
sity that whiche is, must not bee, if that which
is rise therof, in like maner, if there be ceasing,
or leauing of, or quiet, of necessitie ther must
be ceasing of mouing, if mouing be engedered
This semeth to be a strong argument, to the
which haue not tasted true Philosophie: For
hereby it semeth, y by rising of the contraries,
the

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the contrary doeth either dye or els is to bee
thoughe not to haue beeyng : but in truthe
it is not so , but cleare contrary : For they
bothe doe abide, neither doe they dye concer-
nyng their eternall vertue: For in thinges vi-
zible and materiall, if there be any death, it is
the death of the bodie. But yet to come nerer
to the truth, neither is there death of þ bodies,
in that they be materiall, but there is made a
dissolution in that figure and forme whiche is
now, by a certain departure: therfore only the
fashion & forme of the body is dissolved. But
those thyngs doe remaine & haue their beeyng
whereof those thinges whiche shall liue, be re-
paired renewed and rise. For seeyng the first
and principall liuyng, by his omnipotencie is
the cause that all thynges , that be or can be,
haue their life beeyng and mouyng according
to the capacitie of the thyngs and substancies,
as they bee parted and deuised, for euery one
hath his proper beeyng, his owne life, his pro-
per mouing from ou and loy : from Viuere
& Vita, what can death preuaile agaynst those
vertues and powers which flowe and are de-
riued from that fountaine and line: Therefore
seeyng they be eternall, whilest they be in the
matter or substance, if death doeth onely loose
the composition of them , and separate them

afonder, nothyng dieth and perissheth vtterly.
 Therefore it is well saied that of life com-
 meeth death, because there is a dissoluyng of
 that bodie from the power & abilitie of luyng.
 And likewise there is a repairyng and a renu-
 yng from death by those guides into an other
 composition and thynges that is newly raised
 and sprong: For God doeth create, when by
 his worde, he calleth things into beeyng. So
 the Father worketh even untill this tyme, as
 our sauour saiethe: But the gentle reader must
 knowe that I doe not here speake of man, that
 his soule after the dissolution of it from the bo-
 die doeth passe in to an other bodie: For his
 soule is created by God, therefore those thynges
 can by no meanes be vnderstanded of it.

John 5.



Chapter. 21.

Haw materia prima and miseria magna was
 the beginnyng of all things according
 to *Paracelsus* his meanyng: and how al
 create were at one time in the increate.

O the other great salt doeth *Erastus* finde
 with *Paracelsus*, for that he saiethe that
 prima

and latter Phisicke.

Prima materia and Misterium magnum was the beginnig of al thinges by separation. And this misterie he saith to be increate here of doeth Erastus conclude, that accordyng to Paracelsus creation, is nothyng but seperation. Though in this place and many other places of the same booke ad Athenienses he doth intreate of the influencies which proceed from God (as in the first entery of the same booke he plainly confesseth) and of inwarde generations, & fruits, and of inwarde seperations (for deepe and secrete purpose) yet if Erastus had helde indifferently with hym, he myght easely perceiue his meaning in other of his workes, and also in this, where he findeth this horrible herecie, concernyng the creation of vizable bodies to bee accordyng to Gods worde. For in his booke intituled Paramirum lil. 1. cap. 2. he confesseth accordyng to Gods holy worde that Prima materia mundi was Fiat: And in the same booke to the Athenians he saith that Materia prima can not be perceiued by senses: Also in that booke Lib. 1. cap. primo he plainely affirmeth that the vizable matter of ech thing was create, for they were not with God at the beginning: For God created them of nothing, and inspired into them life and vertue &c. So are we taught by Gods worde that
that

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that in the beginnyng after God had created the heauens and earth, the earth was rude, boide and emptie, that is to saie, it was imperfect and vnfruitfull, it brought forth no Herbes, Trees, nor Flowers, of diuers collours nor sweete sinelles, nor yet any other thyng, whiche afterwarde did growe or spryng in it. The heauen also at the first lacked his ornaments, and so did the water. The earth continued baren vntill God by vertue of the worde had commaunded it to be fruitfull, whereby it brought forth Herbes, Trees, and Plantes, which haue seeds eche of them in themselves accordyng to ther kynd. The firmament was emptye vntill suche tyme God the creator of all thynges had by his worde made the Sunne, Moone, and Stars, and appointed them their office, duetic, and propertie. The water also was baren vntill the same worde had made it fruitfull, of liuyng creatures in their kindes, and made likewise foules in their kyndes, and blessed them, and gaue them commaundement to increase and multiplie. Also God created and made catell, beasts and all creping thynges of the earthe accordyng to their kyndes, and likewise gaue them propertie to increase and multiplie. For as Sainct Augustine saith, if wee consider the nature of thinges properly

wich

and later Philick c.

Without Allegerye, this worde increase and
multiplie doethe belong to all thynges which
doe grow and come of seeds. These seeds saith
Paracelsus haue receiued by the diuine worde
the power of multipliyng and transplantation
their essence and properties. As Sainct Ba-
sill saith, nothyng is in any herbe or plante,
which is not planted by the commaundement
of the Almightye. Of these Semina Essentia
of their natur, vertues, & properties, & their
seperations doth he here intreat. The vertues
of thynges, saith he, were in God, when the
Spirite of God was caried vpon the waters. Tract. 1. Fol.
10.
And they be of God and are not naturall but
God sendeth forth his influences, even as the
sunne doeth his beames, whiche he deuided in
to diuerse and wonderfull vertues. And God
replenisheth all thyngs with his vertues: And
God did inspire life and vertues into those
thynges whiche he created of nothyng. By
these places and others to the like effect, it ap-
peareth that he teacheth, that in the beginning
the vertues of vizable thynges were vnitied in
their fountaine, neither were they seperated
in diuersity and multitude of offices: but after
that by the vertue of the spirite, whiche was
caried vpon the waters, they were commaun-
ded to doe their offices in the worldly mini-
stration,

ration, they were seperated and deuised in
 offices, life, essenties, and beyngs: Wherefore
 not here to imagine that these did proceede of
 Chaos, but out of the treasures of the diuine
 wisdom: but euen as the inuizible vertue in
 a carnell hath a might, science, and power, a-
 ble to worke and byng forth diuerse and sun-
 drie effectes, which in winter doe not appere
 but lye quiet, and in appointed and due tyme,
 bringeth forth the roote, bodie, pith, barke, and
 howe, twige, leafe, fruite, and all these things,
 belongyng to the Tree, and deuiderth and se-
 perateth them in iust and true order, proporti-
 on, forme, figure, and qualitie: So in the be-
 gynnynge were all the vertues vniued in God,
 their fountaine, vntill such tyme as by the ver-
 tue of the word, they were commaunded to doe
 their seuerall offices in the worldly ministe-
 rie. And as a man holdyng his peace doeth se-
 cretely reason with hymselfe, and doeth com-
 prehende in his reason all those wordes which
 after he uttereth and speaketh perticularly in
 diuers seuerall sentences, wordes, and sillables,
 which wordes be receiued of diuers hearers:
 So in the begynnynge all the might, vertue,
 and power, of thyngs were in God, vntill the
 word proceeded from God, wherby they were
 distributed to ech as seemed best to the diuine
 wisdom.

and later Phisicke.

Wisedome. But these vertues and power of God are not inuizible thynges, as the harte is in a beast, or as it is parte of a beast, but they be in thynges, as the beames of the Sunne be in those wherevppon it shineth, yet the substance of the Sunne is not in them, neither is God in part any where but in singulis totus and in onibus omnis. And as the soule dispersed through the whole bodie, is wholly in euery member, and yet doeth not giue to eche member his gistes, of his office worke and ministerie, but to the eye he giueth onely the office of seying, and not to heere, to the eare he giueth heeryng and not to see, and to other members likewise: so god beeyng Diffusus in singulis, replenisheth all thynges essencially, both aboue and benethe, within and without, and round about, and doeth separate & distribute, to euery thing, as it pleaseth hym: As to a tree he giueth life to growe, & not to feele, to beasts he giueth feeling & not to discerne: to Aungels & to y saule he giueth to deserue, & if God do withdraw any of these thyngs frō any thing, immediately it shall become vnprofitable in the vniuersall body, euen as y member of the body wil be vnprofitable, & without vse, from which God hath withdrawn his giste & vertue: Like wile God hath se-

eri Archō
ib 2. Cap.
Fol. 74.
o. 1.
alm 102.
e cogni-
one Verz
tz Cap.
3. To 9.

perated & parted the vertues of herbs & plants
among them selues, grouping to some vertue
stipicke, to others vertues laxative &c. And
so in Minerallies, Animalles and al thyngs vi-
zible, be they deuised in seueral vertues one
from an other: so saith olde Father Origen
God the parent of all things, for the health of
al his creatures hath deuised and seperated to
eche thing here, ineffabilem rationem of his
word and wisdom: And the Psalmist saith
all his vertues be his ministers and workers
doyng his will. Therefore saith Saint Au-
gustine, every creature doth feele God to be
in it by somewhat. And because Paracelsus
attributeth the beginning of thyngs, as well to
Materia prima, which as is aforesaid, is fiat,
which I iudge to be the diuine will, & the first
councell of the spirituall motiō, as to Misteri-
um magnum, which he meaneth to be Christ
according to these old verses.

*Adesto lumen rerum, pater omnipotens deus
Adesto lumen luminis, misterium et Virtus dei
Adesto sancte spiritus, patris & filij copula*

It is manifest by these words, he meaneth
God the father, and the sonne whome he con-
fesseth to be the creator of all thynges visible,
and from whom all Mysteries did proceede.
For it is not to be understood that God the
father,

father, did create all thynges without the wisdom, word, and vertue, that is to saie, without the onely begotten of God our Lozoe Iesus Christ. For so God saied of the perion, of the wisdom, vz I was with hym making all thynges, sermone eius cœli confirmati sunt, & spiritu eius omnes vires eorum: For the workes of the sonne be the workes of the father: and the father worketh in the sonne for so he saith, the father which is in me doth his worke: and againe I doe the workes of the father: So the father worketh onely, working in hym and by hym whome he hath begotten. In this sorte Christ that great mystery was the beginning of all thynges. And because all those vertues wherewith God hath inspired, thyngs visible and materiall, do proceed and are deriued from that fountaine and line vz from the great Misterie, he calleth them likewise Misteria saipng, that greate Misterie, hath giuen, leperated, and deuided, to all thynges their generall Misteries. And sometymes he calleth the seedes, the receptacles of the vertues, by the name of Misteria likewise: But Erasmus falsly & corruptly saith, that he affirmeth that all thynges did proceed out of Misterium magnum, whereas his words be, that all misteries did proceede out

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of Misterium magnum: And that great Misterie doth giue to al thyngs their general Misteries &c. And that whiche is eternall, is the cause of all thyngs visibie and materiall. God created visibie thyngs, and inspired into them life and vertues: so all thynges be of God, as well thynges materiall and vizibie, as also the vertues power and might of thynges, which he often callieth Misteria.

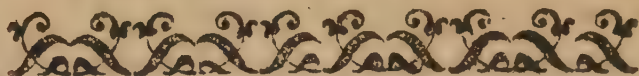
Fordermore, whereas Paracelsus saith all thyngs created were together at one time in the increate, as butter and chese be in the milke and wormes in the chese, whiche after growe in it, and as the Image is in the wood before the Keruer hath made it. Erastus saith that this must needes be the Chaos of Anaxagoras. The true meanyng of Paracelsus herein is, that euery creature maie iustly bee saide to be in God, because without God there is nothyng: but yet they be not so in God, that they be of his substance, or parte of hym: For it followith not, that the thyng that is in an other, is that thyng in which it is: For wine is in the bottle, yet the wine is not the bottle: The sunn is in the glasse and the glasse in the toun, yet neither of them is that y other is. Sanct Augustine teacheth by expresse wordes, that euery creature is in the creator, and God is in
euery

and later Phisicke.

every creature: for saith he even as if a man were at Rome, if he doe thinke vppon the whole Citie, and comprehended, and included all the Citie, with all the people thereof in his mynde by imagination, it may very well be saide, that Rome is in his mynde, and his mind is in Rome: so is it truely affirmed, that God is in every creature, and every creature is in God: But to goe a little nerer to the matter even as in a little corne or graine, all thynges be inuizible at one tyme, whiche in proesse of tyme doe appere in the stalke and eare, as the roote, stalke, knottes or ioyntes, blade eare, blossom, chaffe, byssels, and corn, and nothing riseth, cometh or is in the stalke or eare whiche is not deriued, or defended from the secret treasure of the corne or graine: For all those thynges were first in the graine not in the huge quantitie, but by vertue and power whiche causeth all those things, and hath the commyng to worke all those seuerall formes, figures, and thynges, belongyng to the stalke and eare, in iust and true order and proportion, by dewe separation and diuision: as in the same graine all thynges were inuizible whiche in tyme did growe in to the stalke and eare, so is it to be thought, in the beginnyng when God created all thynges of nothing.

Of the Auncient

nothyng, he had all thynges together in hym
which were made.



Chapter 22.

Of the seperation of vizable and materi-
all bodies.



And concerning the separation of
materiall and vizable bodies Pa-
raselsus in his booke de mete-
oricis axpressionibus saith,
that in the beginning God crea-
ted the iiii. Elements of nothing by his word,
fiat: and that nothyng was made somewhat
by hym, and was made into one substance and
one bodie, so that all thynges were included
in that one vz materia prima. After that
he separated ech of them out of that as pleased
hym, wherefore God did woorkke six daies, vn-
till he had drawen out, seperated and formed,
out of Materia prima materiās vltimas, &
is to saie all creatures, and had put in eche of
them peculierly his proper nature condition
and state, and placed and ordeined hym in his
place and mantion, so that after that he ceased
from creatyng: and all places were repleni-
shed

and later Phisicke.

Made with the number of creatures of all kinds
and their Essentiis: Euen as the Potter hath
his earth or claye before hym, in which he con-
tained diuers formes of vessels and instru-
ments, for he maie out of one lumpe of claye
frame and fashion a thousand and more son-
dye fashions of pots and vessels: Like wise
the Carpenter and image maker maie forme
out of one peece of timber what he list, so that
he knowe how to seperate from it, that which
is superfluous and not meete for the Image,
so God did drawe and seperate all creatures
out of one lumpe and matter which he made
of nothyng: And as the earth in the winter is
bare rude and baren, without beautie, but yet
hath in it al colours, as greene, blewe, white,
with all other fine and noble colours and all
other things, which in the spring and sommer
doe appeare and come forth, whiche a man
woulde not beleue to be in it vnlesse he did see
the, euen so all the diuersitie of bodies did pro-
ceed out of materia prima: This doctrine
doeth seeme to agree with that place of the ho-
ly Scripturs whiche saiethe God made the
worlde de materia infromi vel inuisa. And
with Sainct Basil and others which affirme
that there was somewhat before this vizable
worlde: And it auoideth certaine obiections,
which

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whiche certaine heretikes did make against
Gods holy worde, and did aske from whom
the water was, vpon which the spirite of God
was caried: for it was not written before that
God made the waters and suche like questi-
ons: for the water is not so called in this place
that we should thinke it to be suche as we can
nowe see and touche, neither was the earth
which is there called voide and innizible, such
as this whiche maie bee seene and handled,
but where it is saide in the beginning God
made heauen and earth, vnder the name of
heauen and earth, all creatures are signified,
which God made and created out of it after-
warde: For prima materia was made, con-
fused, and without forme, out of the which all
thynges were made, whiche were seuerally
formed: And therefore it is rightly beleueued
that God made all thynges of nothyng: for
though all thynges were made of that prima
materia, yet that was made of nothyng: and
that prima materia whiche God made of no-
thyng was called Coelum & terra, as it is
saied in the beginning God made heauen and
earth not because it was so presently, but be-
cause it was so potentia, for it is written that
God made heauen after: Euen as we maie
saie of a kernell of an aple, that in it bee the
roote

and later Philicke,

roote, bodie, bowes, leues, and frutes, not because they be so presently, but because they wilbe so after. So it was saide in the beginnyng God made heauen and earth, as it were the seede of heauen and earth, whilst the matter of heauen and earth was therein confusedly. And because it was certaine, that the heauen and earth shoulde thereof be made, therefore the same matter was called the heauen and earth. This is the opinion of Saint Augustine in diuers places of his workes: and in his xii. book Confessionum he saith God made this world de materia informi which he made of nothyng out of which he made all thynges which be in this world: And an ancient Chymist likewise saith de simplici substantia, primordialis cuiuslibet elementii elementa que sunt materia naturæ, fuerant pure creata cum diuina separatione.

Sapient. 11.
In hexam.
homil. 1.



Chapter 23.

Certaine notes and cautions giuen for the better vnderstandyng of this Chymicall Peisicke.

THUS I haue giuen thee gentle reader a taste of the dealing of Erasmus against Paracelsus

Of the Auncient

racellus, he hath stuffed five volummes with the like stuffe, for suche matters inbelngg against hym as either he is ignorant and vnskilfull in, and which he doeth not vnderstand, or such as he hath mistaken and for such as by hym be falsly gathered, or perversly recited or craftely handled, and maliciously mangled, haupng either somethpyng cut from them, or some more added, or racked out of their place, or wrested to a wrong meanpyng whiche the place giueth not, or else whiche in some other place of his worke he him self doeth better expound and declare, and by such as be perfect and true principles of true Philosophy agreeable with the puritie of Gods word, contrarie to the rules of the Chyniques, Paracelsus boroeth the riddles, parabels, & dark speeches wherewith he shadoweth and hideth this Arte, and the matter whereof the vniuersall medecine is made, and the operation and working thereof out of the Scriptures: And because in suche writing he must obserue the sence of the Scriptures, and also therein comprehend the Doctrine he hath in hande. therefore be those phrases, sentences, and speeches, darke and subiect to caualation. Therefore who so ener wil rightly vnderstand hym wher he writeth of our creation, conception, & birth

and

and latter Phisicke.

and also of Babiline, regeneration, both kindes of death, resurrection &c. Must know and vnderstand this auncient Chymical rule, that the Chymicall worke in parte, ex creatione hominis deriuatur: Generally in other places, where he doeth not purposely intreate of Diuinitie he that will vnderstand hym rightly, must know and vnderstand that he teacheth Metaphisicall principles in naturall thynges, then shall he vnderstand how all thynges participate in nature, whereby the nature of the thyng that is left perfect, doeth desire and couite his perfection, and the one is made perfect by an other by reason of their concordance and agreement, whiche doe participate together in nature for Natura, natura delectatur & coniungi appetit which is the cause of perfection. Then shall he perceiue what doth ioyne the Elements together in the worke of Nature beeing so contrarie, and wherewith they be quickened. Then shall he perceiue howe God woorketh in his creatures, and how all parts hang together as it were in one chaine. Then shall the reader perceiue and find in his great Philosophie dedicated to the Athenians (wherein Erastus doeth finde so many faults) a treatise of the right & true obseruing the Sabbath daie, wherein he hath taught

deliuered, and set down many good and whole-
 some preceptes for the keepyng of the Sab-
 bath rightly in the plaine letter ther wyttene:
 yet couertly and darkely, hath he hidden as
 many rules and preceptes of true naturall
 Philosophie in that treatise, as of the keepyng
 the Sabbath, though in the bare letter no
 suche thyng appeareth, but filii scientiæ maie
 vnderstand them: Therefore gentle reader
 in readyng of hym and other Chemicall wri-
 ters follow their owne counsell and warning,
 that is searchout their meanyng and cleue
 not to the bare letter of their wordes, sticke
 not in the barke and rinde, but finde out the
 pithe, haue not regarde to the bodie, but to the
 soule and life of that which is wyttene, other-
 wise thou shalt doe the Authoz great wrong
 and thou shalt neuer vnderstand hym: and if
 in one place the Authoz wyte darkly, in some
 other place some particuler thyng maie bee
 found that ioyned with the other may expli-
 cate the meanyng, for they disperse their mea-
 ning in seuerall places, to the ende they woulde
 be vnderstode onely of the deligent and pain-
 full reader and not of the vnworthie. As con-
 cernyng his straunge wordes and phrases of
 speche in his medicines and practise, they are
 to be learned, by manuell experience and prac-
 tise

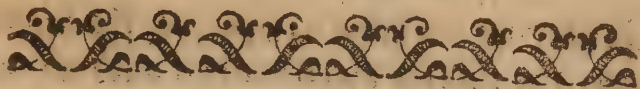
tise by the fire, which is the Chemicall Phi-
 sitions Scholemaster, so shall he understand
 his straunge wordes and phrases of spech by
 his meanyng, but he must not thynke to finde
 his meaning by his straunge words and phra-
 ses: as for example he that would learne what
 this worde Alcool meaneth, he must knowe
 what Contritio Philosophica is, so shall he
 find that it doth not signifie a powder stamped
 and most finely serched, though he did wash it
 in water, and take the powder after the water
 be dried awaie. Againe he that knoweth what
 Circulation meaneth doeth knowe that these
 figures 3000. do not signifie three thousand
 yeres: Likewise he that can skill to resoluē ech
 thng into his three substancies, and hath re-
 spect to the liuely vertues of thynge and not
 cleaue to the ded qualities, maie finde what
 Sanguinea, Cheri, Anthos, & such like be in
 Paracelsus, & would not call his darke wordes
 Diabolicall as Erastus and others doe, he fies
 this he that knoweth that by diuerse operati-
 ons by the fire one thng maie bee made to
 worke diuerse effects, shal find the difference
 betwene Arcana, Essentia Misteria &c. And
 shall finde this rule true that Medicus in se-
 cunda vita averit artem suam. Likewise he
 that knoweth the worke and effect of Putre-
 factio

factio Philosophica, would not saie that medicines prepared by the fire do get a Corrosiue Nature or hurte by the fire, though it be by Calcination, yea the Chemicall Philosophy knoweth by Fixation to take awaie all venositie from thynges: And to take awaye their sharpenesse, by ablution, and solution. Besides this he that is instructed, that it is against the grounds and principles of the Chemicall Philosophie to minister any Marchesitt or metall, to any patient inwardly, before it bee made Volatile and Spirituall, so that it can not bee reduced into Metall againe, will not saie that Vitrum antimonii (which purgeth and shaketh the bodie so sore, or the common Aurum potable and such like) be medicinus warranted by this Arte, or by Paracelsus, whiche so laboreth to teach the separation of the pure from the impure. But he would perceive that he is taught fustio spiritum & non corporum, but they would rather turne this accusation vpon the Ethnicke Philosophies and their folowers whiche sticke not to minister the scales of Iron and Masse in powder inwardly, Some sticke not to minister Quicksilver raw, some when it is burned into ashes: So do they minister gold in leaues, & pretious Stones, brimstone & vitriell also in powder.

Chap.

Arius Lib.
14.
Matheolus
in dioscoc
Lib. 5.
Rodolarius

and later Phisicke.



Chapter. 24.

Of the Cœlestiall medicinēs of *Paracelsus*: and matters touchyng his person and ignorance.

HRastus doth besides these things finde great faulte with the celestiall medicine of *Paracelsus*, sayyng they haue their strenthe and power of the deuilles and euell spirites, and not of God nor by the ministerie of good Aungels, this he would haue vs beleue vppon his bare reporte, but in truih *Paracelsus* excludeth from the true, pure, and auncient Magike, and from his cœlestiall medicine, all Nigromancie, Sorcery, Ceremonies, Coniurations, and all manner of inuocations of deuilles, Demones & euill spirits: And he giueth an especiall charge that this Arte be onely vsed to doe good, and not to the preiudice nor hurte of any bodie: and that it be done without Ceremonies, Coniurations, Inuocations, Consecrations, Blessinges, and allmanner superstytion whereby it becometh vngodly. He saieyth that the diu. Il
L.iii. can

Of the Auncient

hiloso-
via mag-
a trac 3.
Occulta
hiloso.
Cap. 2.

can not cure nor helpe an ague, nor the toothe
ache: And that the diuell himself with all his
legions hath not so muche power nor authori-
tie, that he is able to breake one poit, muche
lesse is he able to make him: also he saith that
euell spirites are Gods butchers and executi-
oners, which doe execute nothyng besides the
commission of their magistrate, that is to say,
of the diuine Magestie, therefore he conclu-
deth, that all coniurations be against Gods
worde, the diuine lawe and light of Nature,
whether they bee vied to Spirites, Rootes,
Herbes, Stones, or any thyng els: And that
Nigromantiers, and Coniurers, are like to
thieves, liuyng in woodes, whiche robbe and
kill so long as God permitteth them, and no
longer, but when the time is come when their
wickednesse shal bee made manifest, and the
hower of their punishment is at hand, then by
one meanes or other, they come into the hang-
mans handes, which giueth them the reward
of their worke, so is it with the nigromantier
and coniurer whiche receiue iustly their re-
warde bothe in this worlde, and in the worlde
to come: besides this he saith the diuell is the
poorest of all creatures, and most miserable,
and that he hath no money, neither hath he any
power ouer money, therefore can not giue that

Occulta
Philoso.
Cap. 5.

and later Phi sick e.

he hath not, nor hath power ouer: to this purpose I coulde alledge out of hym a number of testimonies, but you shall vnderstand that the cause why he sometyme vseth iudicines drawn out of Vegetables, and sometyme out of Mineralles, and sometyme these beauenly medicines is this: If the deceases haue light originalls, or beginnyngs, of meat and drink, or other fruites of the earth, those maie be cured by such medicines drawn out of herbes, or rather with their Arcana: and in suche deceases if they be not long circulated nor in the remote parts but in primis officinis ciboru the grosse medicines of the heathens maie preuaile or at least they may flatter some diseases: But if the decease be caused by Minerals, Metalles, or Markesits, in the principall partes of the body, or in the Balsamum of man, then they must be cured by medicine drawn out of Metalles, or Markesits, because suche deceases will not yealde to medicines drawn out of herbes or rootes, &c. Because the roots of those deceases are not so soone resolved as the other: therefore they neede pure spirits, for pascimur nutrimur, curamur natura Mercurii id est spiritu, saith an auncient Chymist. Likewise if diseases be caused by influencies of starres, they are to be holpen

L.iiii.

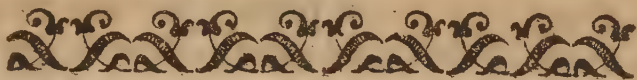
by

by influencie: And causes of inuisible diseases in the inuisible parte of man: and those grefes and paines whiche be caused by supernaturall meanes, will not be holpen by any meanes aforesaid, but they must be remedied by such meanes as they were caused, that is by suche maner of cure as hath power to worke in to the inuisible part of man. If Paracelsus some tyme would be dronke after his Countrey maner I can not excuse hym no more then I can excuse in some nations glortenie, in other pride, and contempt of all others in comparison of themselves, in others breach of promise and fidelitie, in others dissimulation, trifling and muche babling: but lett the doctrine bee tried by the worke and successe, not by their faultes in their liues.

As for lacke of methode in his woorkes, I saie his bokes intituled Paramirum, his bokes de vita longa, lacke no methode. But if in any other of his woorkes he did not obserue methode, he did it because he would disperse his minde in seuerall partes, to the ende he would be vnderstoode onely of the Childzen of the Arte. The ignorance in the latten tongue is vntuly objected against hym: as appereth by his bokes de Tartare witten in latten, and his epistles witten to Erasmus in latten and
by

and later Philicke,

by diuerse his lectures: and by his commentaries vppon Hipocrates &c.



Chapter 25.

The conclusion of the Author.



Thus thou hast harde gentle reader, how this Auncient Chymicall Philicke, had his begynnyng from Abraham, or at least from Hermes Trismegestus, and after in the Aegyptian priests which were kynges, or of the kynges bloud, it had his continuance. From whom it hath beene deriued amongst the godliest and best learned Philosophers, in to diuerse partes of the worlde, which haue shadowed and hidden it in parabes, and darke speeches to auoide contempte among the foolish and vnworthy readers, and yet so that it should not be hidden from those whiche were meete to heare and vnderstande suche secreets and misteries: Also thou haste harde how the newe Philicke of the heathen hadd his begynnyng of late yeaeres, in comparisonne of the other from the heathen and Idolaters whiche were with out the true
I.v. know.

Of the Auncient

knowledge of God. Thou hast harde also the difference between these two Philiks, whereby thou maiest be able to iudge, whether this auncient Philicke be vaine without beginning, as it hath been obiected. Thou hast hard the explanation of certaine obiections laied against Paracelsus, whereby thou maist the better iudge of the rest, wherewith he is charged. Now I doe craue of thee gentle reader as I haue taken this in hand to do thee good, so thou wilt interpret my meaning to the best, if any thyng mislike thee, doe not picke at euery sillable and worde, but consider whilest mine eye was bent to the matter, which I did folowe and intreate of, wordes may esely escape and be misplaced, especially with hym which lacketh eloquence, & vseth not to write. If thou vnderstand not some what that is here wrytten, doe not therefore condemne it, but kepe silence, as Pithagoras his scholars did, and be quiet, or else learne of others. If any thyng herein shall seeme to be absurde & contrary to thy mynde, because it is contrary to Aristotle Galen Auicen &c. doe not therefore reiecte it, but weye it with an indifferent iudgement, and take not all thynges for Oracles which the heathen haue taught. And if any thyng herein be amisse (for no mans wrytynge

and later Phisicke.

tynges can be warranted in all,) doe not giue
iudgement and pronounce definice sentence a-
gainst the whole, by reason of some one perti-
culer. And if thou perceiue my meanyng to
be Godly and sound, doe not condemne me of
erroz by reason of wordes, not rightly placed,
nor aptly vsed, for erroz consisteth in sence and
meanyng, and not in sound of wordes. And
though I write not to the latter Phisitions
the folowers of the heathens, that be practitio-
ners, and wilfully bent against this Chemicall
Phisicke, because thei be like knottie and bur-
sie woode, not fit for framyng timber, but will
gnaue the line wherewith they bee ledd, and
girme erre and shew their angrie teeth at their
leaders, and will not now become scholars:
Yet because this my writyng can not escape
their handes, neither can they well digest it,
therefore I doe admonishe them that if they
take in hand to answer it, that they answer ech
part therof, and doe not dismember it, nor put
any thing to it, nor take any thing from it, and
that they do not aunswer with railing scoffes,
quippes, mockes, tauntes, and lies, as some
ignorant vse in their talke against this Arte:
And as Erastus vseth in his writing: And as
Bernardus Deslinius a Doctor of Phisicke
of Colen, vseth against one Fedro a Chi-
mist

Of the Auncient

mist, after he was ded, which by his wrytyng as semeth may teche a schole of scoldyng and railyng: For suche maner eloquence may not passe for proofo amōg the indifferent readers, neither is it worthe to be aunswered, neither may the bare auctoritie of Aristotle, Galen, Auicen, and suche like serue for aunswer against the Scripturs of God, nor against the liuely artificiall proofo by fire, followyng Nature, but with charitable wordes, and sounde arguements dependyng vppon Gods worde, the true touchstone that can not erre, and vppon unfallible experience by the fire, the Philosophical maister, let the matter be tried: then no doubt some good may come by this contention to the sicke, and deceased, which hath need of the Philosophy: and the doctrine of Philosophie, will exalt and lift vp his hed, and the trueth of it self will appeere, as fire doeth by knockyng of two flintes together: whiche the most high God of whom cometh all healyng, and which hath created the Philosophy because of necessity, graunt for his deare sonne Iesus Christe his sake, which is the life and trueth.

Amen Valete 1585.

